

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 12

SEPTEMBER, 1927

Father John's First Mission
Sacristies, Baptisteries, Towers
Modern Classification of Mentality
Consanguinity and the Pauline Privilege
The Mass Ceremonies and the Emotions
The Canon Law on Preaching

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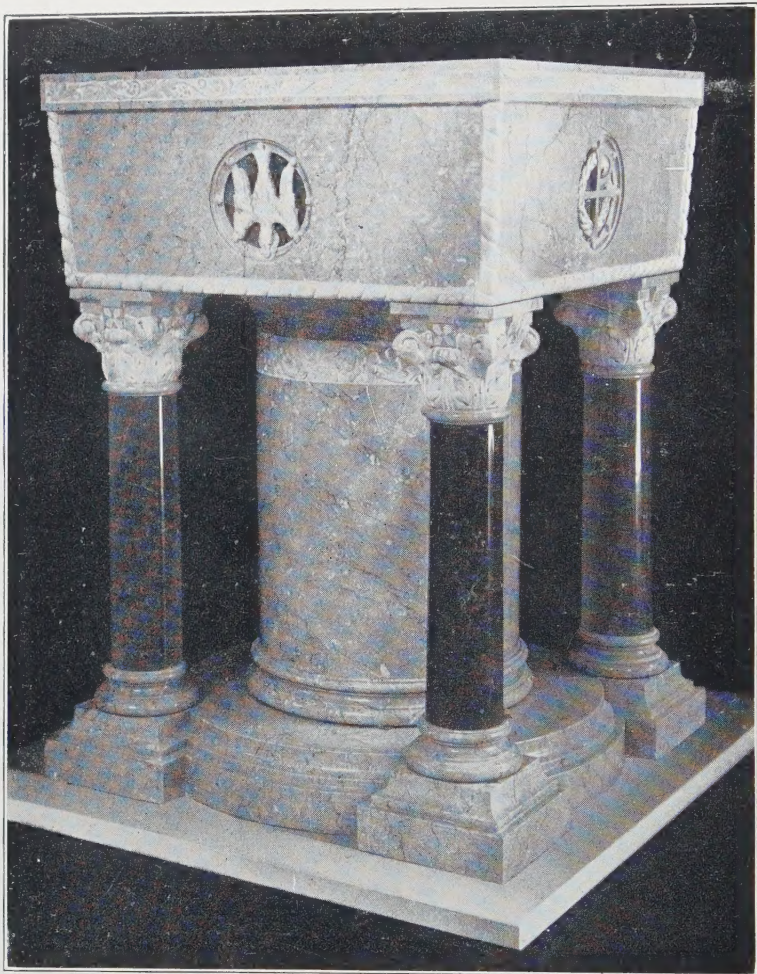
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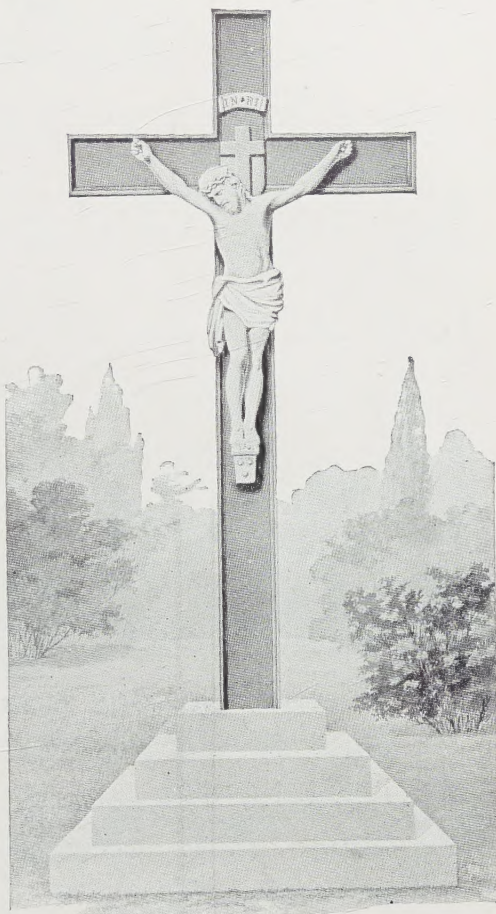
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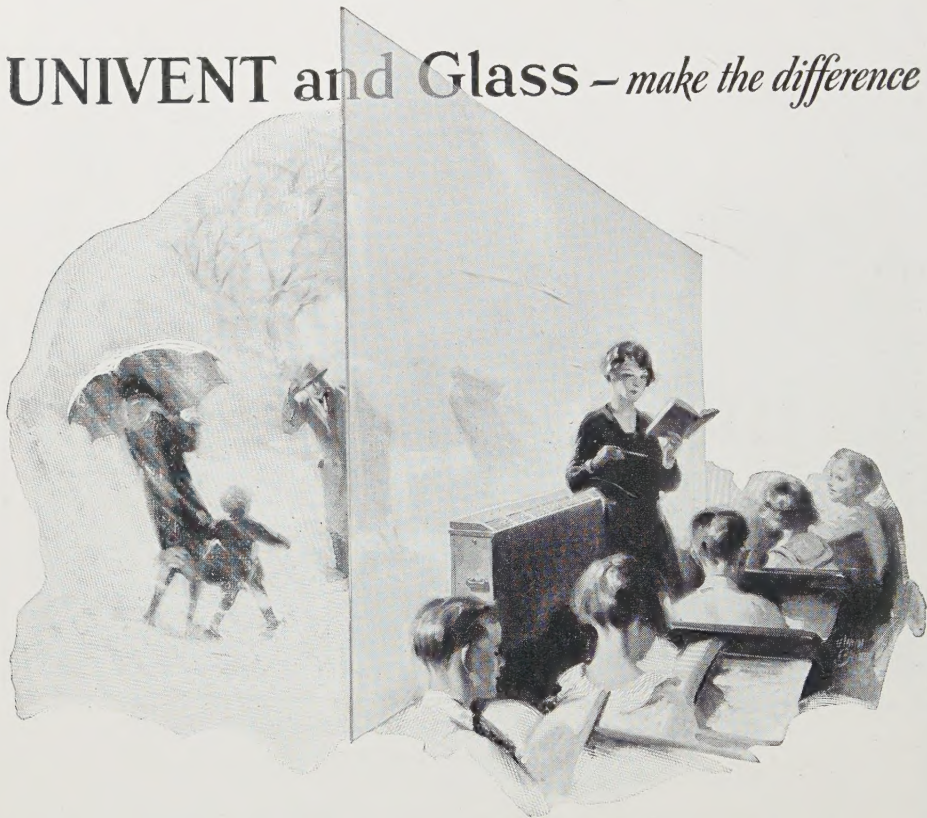
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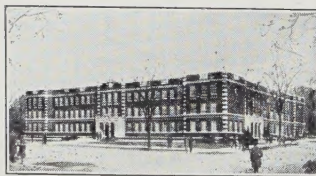
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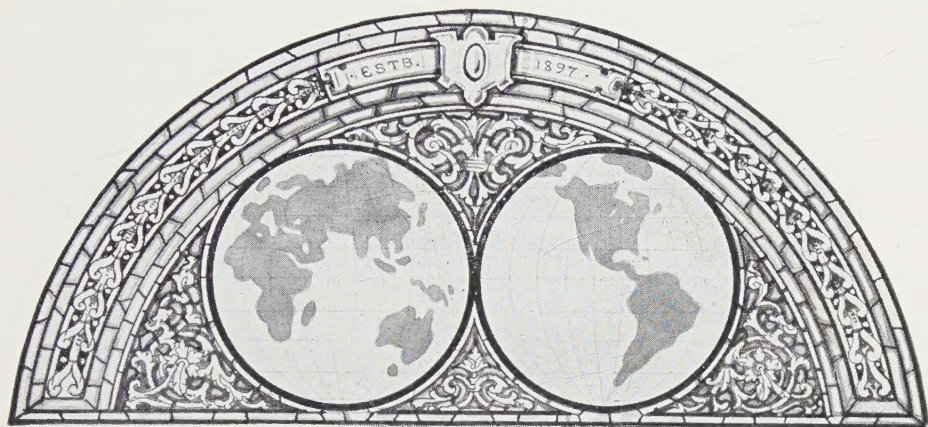
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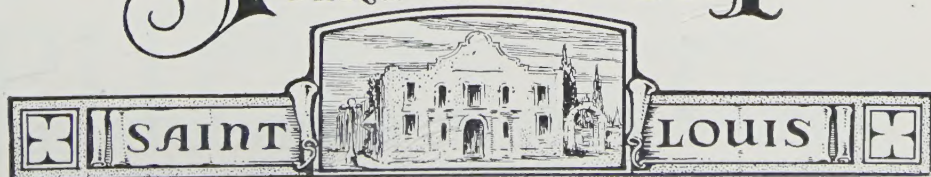
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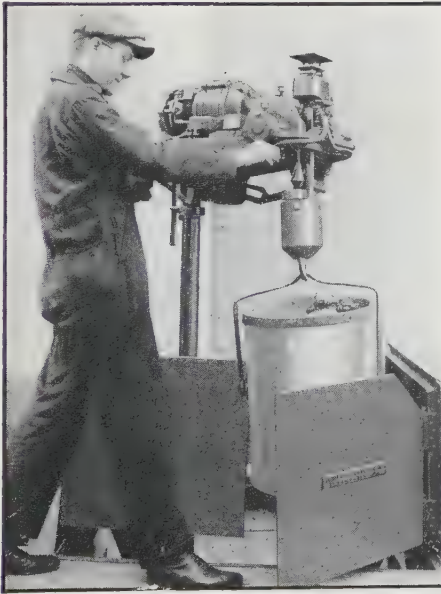
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Vol. XXVII

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PASTORALIA

Modern Classification of Mentality

As we have previously seen, the old-time classification of human types into four categories neither has been completely abandoned by psychologists, nor is it by any means useless for practical purposes. With it in mind we can fairly well differentiate our fellow-men and influence their behavior in given situations. Withal, a being of such complex make-up as man cannot be made to fit completely into one classification; there will always be something that overlaps, and that will make some other supplementary classification necessary. The attempt of modern psychologists, therefore, to discover new categories for the classification of human types is far from being superfluous. On the contrary, it will shed new light on human personality and come to our assistance in such cases where the old classification breaks down. Some of these new classifications are quite interesting, and will be of great service to the educator and the director of souls. The danger confronting everyone who deals with men is a natural tendency to treat them as rigid types and to overlook individual variations. The knowledge that man must be classified in many ways, will prevent this fatal error and lead to the adoption of the right manner of treatment.

SENSORY AND MOTOR TYPES

We are all familiar with the man who cannot bear delay, who regards calm consideration as a waste of time, who would cut short all deliberation and immediately rush into action. We refer to this individual as belonging to the motor type. The dangers connected with this type are obvious. Precipitancy of action has proved the undoing of many an individual. What this man needs is the culti-

vation of deliberation and self-restraint. He must learn that brakes are necessary in life, and that without them the road is beset with perils. The ancients would say to him: *Festina lente* (Hasten slowly).

The counterpart of the above type is the individual who never gets to the end of his deliberations, and who cannot prevail on himself to make a determined start in anything. It is true that this type will make fewer mistakes than the motor type, but it will also miss many opportunities. Brakes in this case are not necessary; what is required is something that will accelerate the slow rate of activity. A goad is needed that will quicken the will and overcome hesitation.¹

STABLE-MINDED AND UNSTABLE-MINDED TYPES

Carried to excess, both of these mentalities are highly undesirable. To have to deal with a man who refuses to change his attitude towards changing circumstances, who clings to outworn opinions with stubborn tenacity, who cannot be made to see that he has ever been wrong, and who will not adjust himself to his environment, is a very exasperating experience. Headstrongness of this type is very frequent. It is the distinguishing mark of mediocrity. It is sometimes found in parents who insist that their

¹ With regard to this subject Dr. John Adams says: "There is, however, another classification of temperaments that is more worthy of your attention. According to the rapidity with which we respond to stimuli, we are classed as sensories or motors. The distinction is made on a basis of nerve reaction, into which we need not enter here. It is enough to note that the sensory type is marked by a relative slowness of response. People who are sensories are inclined not to respond at once to any suggestion, but to take it into consideration and decide upon it at a later stage. The motors, on the other hand, are inclined to respond by action at once. For them knowing is but the vestibule of doing. They jump to conclusions. . . . If you find yourself markedly sensory, it may be worth your while to try to speed up your decisions, while, if you suspect yourself of being markedly motor, you may have to cultivate the habit of suspending judgment, not to speak of action" ("Making the Most of One's Mind," New York City). These types correspond to certain will tendencies described by Dr. E. Boyd Barrett in the following passage: "The first class is that of impulsive and impetuous wills. The second is that of phlegmatic and lethargic wills. The former are over-active, the latter are under-active. The former class are the dare-devils, the firebrands, the passionate, choleric men who throw to the winds all counsels of prudence. The latter are the overcautious, the listless and indolent, the sluggards and logs, whom no exhortation can provoke to action. . . . The words which, in familiar conversation, we apply to people we know, show that will-maladies are not uncommon. We freely use about others such words as listless, indolent, firebrand, sentimental, unready, hesitating, hotheaded, inert, fussy. We say of one man that he can never make up his mind, and of another that the moment he gets an idea into his head he's off to do it" ("Strength of Will," New York City).

children walk precisely in the same paths which they have trodden. Progress has no greater enemies. For all that, unstable-mindedness can be equally annoying. What can you do with an individual who possesses no mental resistance, who holds no idea for longer than an hour, who can be influenced by the shallowest argument, and who alters his decisions as fast as he makes them?² Men of this type are always hankering after the new; they readily fall in with the prevailing intellectual fashions of the day, and follow the crowd wherever it leads. Left to themselves, they accomplish nothing, but under energetic and patient leadership they can be made to do useful work. The task of the educator with regard to these two mental types is plain, and calls for no further elaboration.³

The ideal mentality would be that which combines flexibility with stability, loyalty to principles with generous hospitality to new facts and experiences, firmness of conviction with docility, self-

² For a more detailed description of these types we turn to Dr. W. Trotter, who says: "The stable-minded or resistive type is to be regarded as the normal type among primitive peoples. The possessor of this kind of mind is full of energy and of activity and of strong will, but relatively resistant to the effects of experience. His opinions on most topics are comparatively fixed, and he is generally contented and of a placid disposition. . . . The possessor of a stable mind fits well into his place in the social organism. In the complex modern societies he still exists in large numbers, and notably among the governing classes. He is unadaptable and ill-fitted to cope with the rapid and far-reaching changes which are taking place in the structure and spirit of the modern world" (*"Instincts of the Herd in Peace and War,"* London). To this class belong the *laudator temporis acti*, the uncompromising champion of conventionality, the defender of the existing order of things, the bureaucrat, and the partisan. It is this mentality that is alarmed at every social innovation, that finds that the world is hastening towards perdition, and that delights in scathing indictments of the younger generation. The stable-minded absolutely trusts his own judgment, and is never troubled by doubts or questionings. This is a rather unlovable and unsympathetic type. Let us see what Dr. Trotter has to say about the unstable-minded type. "Its great positive quality," he writes, "is extreme sensitiveness to varied experience, and this facility of reaction naturally carries with it the characteristic instability. Weak will and want of persistence in effort are marks of the type. The opinions of the unstable-minded are often heterodox, and he is rarely consistently happy or contented. . . . The great merit of the unstable-minded is flexibility and adaptability to new conditions, and for this reason it has a general intellectual superiority to the stable type" (*op. cit.*).

³ The following Scriptural passages refer to the unstable-minded type: "What went you out into the desert to see? A reed shaken with the wind?" (Luke, vii. 24). "Now they upon the rock are they who, when they hear, receive the word with joy; and these have no roots; for they believe for a while and in time of temptation they fall away" (Luke, viii. 13). "Clouds without water, which are carried about by the winds; . . . raging waves of the sea, foaming out their own confusion" (Jude, 12). "Now all the Athenians and strangers that were there employed themselves in nothing else, but either in telling or in hearing some new thing" (Acts, xvii. 21). "For there shall be a time when they will not endure sound doctrine, but, according to their own desires, they will heap to themselves teachers, having itching ears; and will indeed turn away from the truth, but will be turned unto fables" (II Tim., iv. 3).

assurance with self-criticism. Open-mindedness, however, is an exceedingly rare quality. There are too many closed minds that shut themselves against new truths because they clash with preconceived opinions or are antagonistic to their cherished interests. The closed-mindedness accounts for the prevalence of intolerance ever since the dawn of history.⁴

RATIONALISTIC TYPES

There is a type of mind, not unfitly called the geometrical mind, that requires strict mathematical proof for every proposition to which it gives assent. At first blush, this mentality might seem to be the surest way of arriving at the truth. This would be so if things human and divine could be reduced to mathematical formula or geometrical figures. As it is, however, the larger truths overflow such narrow molds, and refuse to be caught in such finespun nets. The result of this fact is that the rationalistic type of mind really misses the fuller truth, and fails to get above the level of positivism and materialism. The honest seeker after the truth must continually struggle against this narrowing tendency, which in reality restricts his intellectual vision, and blinds him to all those bigger and finer things that cannot be expressed in lines, numbers and figures.⁵

⁴ Every idea lodged in the mind resists the entrance of a new idea, if the latter does not harmonize with the former. Hence, if false notions have gained admission to our mind, they are so many obstacles to the acquisition of the truth. If we wish to maintain open-mindedness, it will be necessary for us to revise from time to time our entire mental content, and make sure that whatever happens to be in our mind has a right to be there. Unless we have the courage to undertake this periodical revision, our minds will gradually become closed to new truth and unsympathetic towards the advance of science. What Dr. A. G. Tansley says on this subject, though somewhat pessimistic, is nevertheless but too true: "It is, of course, possible to conceive of an ideal mind which would combine the flexibility of intellect and readiness to be taught by experience of the unstable mind with the resolution and persistence of the stable. Such a combination may actually occur within a limited sphere. Thus, the manufacturer may possess within his own special occupation a perfectly flexible mind, completely willing to be taught by every new experience, combined with energy and resolution in action. But to find it in the whole mental attitude towards life is rare, if not unknown. For instance, the merchant who is farseeing, imaginative, adaptable, and always willing to learn in the conduct of his business, may in a matter of private conduct show himself a mere slave to a stable mental complex, built up by herd suggestion through early training, and completely unable to look at the facts of the case fairly and without bias, or to show the least imagination or appreciation of new factors" ("The New Psychology," New York City).

⁵ If the rationalistic type overcomes its natural limitations, it is little short of the ideal. In that case the following description may be applied to it: "Representatives of this group may be classified as (1) judicial, tending to see all

INTROVERTS AND EXTROVERTS

In the extrovert, action predominates; in the introvert, thought, reflection and introspection take the place of external activity. "The extrovert lives in and for the world, his interest is always projected upon it, his thought and feeling are always at its service, but he has little or no internal life of the mind, whose cultivation is always superficial. The introvert, on the other hand, is absorbed with his own mental processes, and is notably cut off from the life of the world around him.⁶ The introvert must be distracted from his fruitless musings and his self-analyzing introspection; he must learn that there are big tasks to be accomplished and imperative duties to be fulfilled in this world; he must be taught that man does not only belong to himself alone, but also to his fellowmen. The extrovert must cease to pour himself out on external things, and learn to give time to mental and moral self-improvement. The beauties of the inner life must be brought home to him that he may emancipate himself from the fascination of the external world. Whilst the introvert is heading for psychic troubles, the extrovert is bringing upon himself physical exhaustion and spiritual bankruptcy.⁷

sides, dispassionate, freer from prejudice than most people, with unusual calmness of judgment, little likely to make mistakes or to be extremists; (2) scholarly, painstaking, thorough, with great love of research for truth's sake; (3) philosophical, those in whom love of wisdom really predominates, those who remain human, broadminded, seek truth and reality in all things, cultivate vision and insight" (Dr. Horatio W. Dresser, "Psychology in Theory and Application," New York City).

⁶A. G. Tansley, *op. cit.* Not without interest is what W. James says about the connection between temperament and philosophy. Making allowance for emphasis and exaggeration, we still must admit that there is a kernel of truth in his remarks. "The history of philosophy," he writes, "is to a great extent that of a certain clash of human temperament. . . . We shall find it extraordinary convenient to express a certain contrast in men's ways of taking their universe, by talking of the empiricist and of the rationalist temper. . . . Well, nature seems to combine most frequently with intellectualism an idealistic and optimistic tendency. Empiricists, on the other hand, are not uncommonly materialistic, and their optimism is apt to be decidedly conditional and tremulous. . . . I will write these traits down in two columns. I think you will practically recognize the two types of mental make-up that I mean, if I head the columns by the titles tenderminded and toughminded, respectively. The tenderminded: rationalistic (going by principles), intellectualistic, idealistic, optimistic, religious, free-willist, monistic, dogmatical. The toughminded: empiricist (going by facts), sensationalistic, materialistic, pessimistic, irreligious, fatalistic, pluralistic, sceptical" ("Pragmatism," New York City). Other classifications are: synthetic and analytical, intuitive and logical, romantic and classic, practical and reflective minds.

⁷Christian asceticism looks askance at introversion, for this self-centered attitude is basically nothing but a species of selfishness and pride. Humility and charity are not only supernatural virtues, but they are also helps towards mental sanity. When we read the following quotation from Dr. Oskar Pfister ("The

THE ORGANIC BASIS OF DIVERSITIES OF TYPE

The typical differences previously described do not originate in the soul, but have their source in the bodily constitution of the individual.⁸ The ancient theory which ascribes them to certain humors in the body is basically right, but must be formulated in a manner more in accord with recent physiological research. It has been discovered that certain glands play a very important part in the economy of life. These glands of the ductless variety pour their secretions into the blood, and thus stimulate and enhance the vital processes. Individual differences, then, will arise from a lowered or heightened activity of these glands.⁹ There is nothing

Psychoanalytic Method," New York City), we find that it constitutes an interesting commentary on the biblical *Væ soli* (Eccles., iv, 9): "On the other hand, psychoanalysis teaches us that the happiness of men depends on the suitable investment of the libido capital. It shows us that the introverted, inwardly isolated, love-poor man is sick. It teaches us that we are all created, not like Antigone to hate one another, but to love one another. Hence it joins men in love, thus also in freedom, for freedom lies in the nature of truly moral love. To draw men from introversion is the aim of the psychoanalytic therapeutics. In its eyes the introverted individual is like a wander-cell which has escaped from the organism. Thus, the analytic pedagogy forms the firmest foundation for the life of the community." Not only individuals are characterized by predominant temperamental traits; nations also manifest such characteristic differences. Thus Dr. James H. Snowden: "Nations and races may be characterized by dominant temperaments. The Hebrews were melancholic, the Greeks sanguine, the Romans choleric. The Irish are sanguine, the English phlegmatic, and the Scotch choleric. The French are sanguine, and the Germans phlegmatic" ("The Psychology of Religion," New York City). The modern American is patently an extrovert. This accounts for the wonderful material progress of American civilization, but it likewise explains some of the evil features associated with American life. More intensive cultivation of the spiritual phases of life will gradually give us that which we are at present lacking, and enrich and refine our national culture. Incidentally it may be remarked that it would contribute towards international comity if nations tried to realize their limitations.

⁸ "Temperament refers to the organism. It may be defined with Fouille as 'an aggregate of tendencies expressing the general deportment of the organism, the manner in which it functions, the tone, value, and direction of its vitality,' or with Malapert as 'the general activity of the organism, the energy of the vital tone, and also of the harmony or discord of the vital activities'" (J. De La Vaissiere, S.J., "Elements of Experimental Psychology." Translated by Rev. S. A. Raemers, M.A., St. Louis, Mo.).

⁹ "This particular chemical derivation of temperament is, of course, out of date, being based on very imperfect knowledge of physiology; but it still remains possible that chemical substances carried around in the body fluids have much to do with the sort of trait that we think of under the head of temperament. Only that today, with some knowledge of the endocrine glands, we should be inclined to connect temperament with them, rather than with blood, bile, etc. Take, for example, the secretion of the adrenal glands, that we found to be poured out during fear and anger and to have so much to do with the bodily condition of readiness for violent action and probably also with the stirred-up emotional state. What is more likely than that individuals differ in the strength of their adrenal secretion or in the readiness with which the glands are aroused to pour it out into the circulation? The excitable individual might be one with over-active adrenals. . . . There are several other glands that possibly affect behavior in somewhat similar ways, so that it is not improbable, though still

essentially materialistic in this hypothesis, which can easily be made to fit into the scheme of scholastic psychology.¹⁰

TEMPERAMENT AND THE SPIRITUAL LIFE

Saints differ as star and star; and in part this difference is traceable to the temperamental endowment with which nature has furnished them. Grace does not suppress nature, but ennobles and transfigures it. It also utilizes temperament. "These temperaments," says Dr. James H. Snowden, "go deep into character and life and give texture and tone to our virtues and vices, our temptations and triumphs; and they produce different types of religious life."¹¹ No temperament is in itself an obstacle to the spiritual life, but, of course, its excesses must be curbed and its defects remedied. When thus built into the supernatural life, native equipment gives to the former a definite quality as the soil lends an individual character to the plant that springs from it.¹²

rather hypothetical, that chemical substances, produced in these glands, and carried by the blood to the brain and the muscles, have much to do with the elusive traits that we class under temperament and personality" (Dr. Robert S. Woodworth, "Psychology," New York City). Cfr. also Berman, "The Glands Regulating Personality" (somewhat uncritical and given to unwarranted schematizations), and Kretschmer, "Physique and Character," "Recent work on the internal secretions or hormones, though still in its initial stage, makes it probable that not only physique, but character also, is closely related to what is known as the endocrine balance. We dealt with one of the internal secretions, the adrenalin produced by the adrenal glands, but it should be noted that there are many other glands, of which the thyroid, the pituitary, the thymus and the reproductive glands are the most important. The substances which they produce are carried in the bloodstream and vitally affect the growth and functioning of the tissues. Certain emotions such as fear, rage, and pain are known to be directly related to the discharge of adrenalin, and it seems likely that the correlations may in due course be established for other secretions" (G. K. Ogden, "The Meaning of Psychology," New York City).

¹⁰ "Within recent years the ductless glands have become increasingly a subject of psychological experimentation. Many of the results which have been obtained throw light upon problems in behavior. The closest contact between this field and objective psychology is in the realm of emotional behavior. . . . The endocrine glands differ from the duct glands in that they have no external outlet. The material which they manufacture is absorbed into the blood stream and carried to other organs. The active materials secreted by the ductless glands have been termed hormones, which means etymologically I stir up. A good many of the hormones, though, inhibit action, so that certain authors prefer a different terminology" (John B. Watson, "Psychology," Philadelphia). "Bien que ce Traité soit déjà long, nous ne voudrions pas le terminer sans avoir consacré quelques pages à une question qui prend, tous les jours, plus d'importance et dont la solution, encore très incomplète, intéresse à la fois les psychologues et les aliénistes: la question des sécrétions internes dans leur rapport avec la psychologie et particulièrement avec la psychologie affective" (Georges Dumas, "Traité de Psychologie," Paris).

¹¹ "The Psychology of Religion" (New York City).

¹² "Keine Naturanlage, kein Temperament ist dem übernatürlichen Leben feindlich. Sie alle lassen sich in das Übernatürliche einbeziehen und mit dem-

To discover the particular kind of spirituality suitable to us, we must study our native disposition; for it is this native disposition which determines the special faults which we must combat and the particular virtues which we must endeavor to acquire. Every man has some chief evil inclination with which he must constantly wrestle. This dominant natural inclination is intimately connected with our temperament; from this it follows how important it is for us to ascertain with what particular temperament nature has endowed us. For the true and comprehensive knowledge of self, absolutely indispensable to progress in Christian perfection, the study of our temperament is imperatively necessary. The spiritual director and the master of novices, therefore, will give great attention to this matter. To overlook it would result in disastrous blunders.¹³

The Church does not wish to fashion all of its children after one pattern of sanctity. It makes ample provision for all tastes and temperaments. It encourages the various religious Orders to afford to individuals of different mental endowment full opportunity for self-expression. Let everyone, therefore, study himself and find out to what type of spirituality he is adapted by nature. "Let every man abound in his own sense."¹⁴ There is nothing narrow or rigid about the ideal of Christian perfection.

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selben verschmelzen . . . Das Übernatürliche, die Gnade, das christlich tugendhafte Ringen und Kämpfen wird nun wohl gegen die krankhaften Auswüchse der Temperamente sich wenden und dieselben zu beseitigen suchen. Aber das Temperament selbst will durch die Gnade nicht verdrängt und ausgemerzt werden. Im Gegenteil, das Gute des Temperaments wird ausgenützt, gemässigt, richtigen Objekten zugewendet und in den Dienst der Liebe und des Nächsten gestellt. Wir sehen in der Heiligungsgeschichte, wie ein Paulus mit seinem stark ausgeprägten cholerischen Temperament mit dem sanguinisch veranlagten Petrus und dem melancholisch-tiefsinnigem Liebesjünger um die Palme übernatürlicher Grösse ringt" (Dr. Franz X. Mutz, "Christliche Aszetik," Paderborn).

¹³ "Le tempérament exerçant sur la vie une influence prépondérante, le Religieux-éducateur doit porter, sur ce point, une attention toute particulière. . . . L'attrait dominant naturel ainsi nommé parce que c' est une énergie tout humaine, appartenant à la nature, est généralement plus facile à découvrir que la vertu dominante surnaturelle, car il procède surtout du tempérament. Bien connaître son tempérament, c' est donc avoir découvert son attrait dominant naturel. En effet, on a déjà montré que la passion dominante trouve son principe surtout dans le tempérament mais il faut ajouter que, par une miséricordieuse disposition de la divine Providence, c' est aussi dans ce même tempérament que nous pouvons puiser cette force qui nous permet de surmonter les répugnances et les lâchetés de notre nature, et que nous trouvons le principe de ce mouvement généreux qui nous porte avec ardeur vers la perfection, vers des régions toujours plus élevées, vers le Cœur de Jésus" ("Manuel de Perfection Chrétienne et Religieuse," Paris).

¹⁴ Rom., xiv, 5.

AS WE ARE

By ABBÉ MICHEL

II. Father John's First Mission

After ordination, of course, the newly ordained priest naturally looks homeward—to the old folks, if they are living, and, if not, to old friends and faithful hearts. And there for two or three weeks in the scenes of childhood and youth, amongst his people and admiring friends, he learns anew the dignity of the priesthood and the love of Catholic people for their priest. His first public Mass is an event of great joy and sincere thanksgiving in the community. He is fêted, and praised, and honored. He is sought and cherished and showered with gifts, until almost wearied by kindness. So the days pass pleasantly and devoutly as he waits anxiously for an order to go.

With an honest and earnest zeal, he is as anxious for the fray as a young colt for the thrill of the race.

"Father So-and-so was appointed to St. Mary's. Isn't it time you'd be hearin', John?" quietly suggests a faithful mother.

"Well, let's get packed!"

For knowledge he has two boxes of books and a trunkful of notes. But he has his soul, and his breviary and his first fervor. Outside of a little stomach trouble, he is as healthy as a mountain-stream trout. He is a splendid specimen of the American priesthood—which, by the way, we believe is the most perfect body in the Church physically. He is tall and clean-cut, and he stands erect. He is handsome, not however to the extent of exciting *admiratio populi*. And, being an American, he has made ample provision during his six years in the seminary for the maintenance of his physical equilibrium and that invaluable asset of modern efficiency, facial and sartorial pulchritude. Of course, this young man is efficient in the care of his body. He didn't tote a grab bag through Main Street twice a month without finding at least a new kind of nail file. He had vibrators and manicure sets, trick safety razors, and all kinds of eye, ear and nose apparatus, ever since he entered the seminary. So, when the ordination gifts began to pour in, he

found he had doubled up on nearly every device, and quadrupled on hair brushes and shaving mirrors. But there was no compromise. Efficiency is efficiency. Everything had to be packed because it is good business to acknowledge presents. But, when it came to the haberdashery, he balked. "Some of the stuff simply must be stored away for further orders," he said. Besides he had only one trunk for duty in that line of goods. So he compromised on 2 cassocks, 2 birettas, 2 surplices, 2 preaching stoles, 25 pair socks, 40 handkerchiefs, 48 single-ply collars, 5 pairs of shoes, 2 linen golf knickers, 2 tweed ditto, 6 pair golf stockings, 2 pair sport shoes, 2 bathrobes, 1 smoking jacket, 4 suits clothes, and miscellaneous slippers, ties and swimming suits and a Fourth-Degree sword.

Now who is responsible for this rather staggering but representative cargo of creature comforts which must accompany our modern young priest into the ministry? Who is responsible? The people, or the seminary, or the bishop, or the priest? The people are responsible for the motion and the progress and the giving. The seminary is responsible for not breaking the outfitting urge of the young men in their formative stage, as the army and the navy does. And the bishop is responsible for the seminary. So the priest goes scot-free like a high-g geared flivver against the arrow on a one-way street.

In any case, we are not at all interested in ferreting out the ultimate responsibility or prosecuting the guilty; but we are very anxious for no marketable reasons to enlist the coöperation of all forward-looking agencies (except the Lions, the Kiwanis, and the Rotarians) for the suppression of the heretical concept of efficiency, which, we are satisfied, is running America (faster than anyone suspects) into chaos and decay. As a matter of fact, what we call an heretical idea is not an idea, but a reality. We call it an idea in the larger sense of mental tendency—as, for instance, one who continuously hopes and desires, and strives above all else, to be a "go getter," a "good mixer," a "live wire," a "regular fellow" or an "over-putter." This, at least, is symptomatic heresy. But efficiency as a reality is more properly a calamity. It does not require much speculation to see that America is moving too fast. It is getting too mechanical and too standardized. It is producing

too many uplifters. And the forte of the lifter is efficiency—that is Claro, or pure one-hundred-per-cent efficiency, and nothing else. The multitude in America move, think, eat, and sleep by traffic signs. And all the forces of evil from the lifter to the Bolshevik are keeping them at it for the simple reason that they know, as we should know, that it is impossible to think hard and straight one way, and more fast and straight another way at the same time. Perhaps the one-way streets will solve the problem. But seriously, when the crisis comes and America like other nations will be headed for destruction, the Catholic Church will be the only intelligent force powerful enough to avert the catastrophe. And for that, as an organization, as individuals, and especially as leaders and priests, we must slow up and cut down on the efficiency. So, in giving you a thumbnail sketch of the young American priest in the process of making, our object was not to censure the machinery, but to show you how it works.

Now, when we say that efficiency is an heretical idea, we do not mean to imply in any sense that efficient priests are heretics. For we are practically convinced that true efficiency in our day is almost as necessary as theological understanding. But we do hold that efficiency, as it is popularly understood and employed—a facility, namely, to do, say, or accomplish anything in the readiest and most skilful fashion—is maternally heretical, just like wealth or pride; whereas efficiency in its true sense—namely, a proficiency in a given craft, knowledge, or vocation—is paternally and fundamentally orthodox.

From this point of view, therefore, we are forced to conclude that bishops, in demanding efficient priests from the seminary, are really expecting proficient ones; and that the seminary authorities in developing and fostering mechanical efficiency are honestly convinced that they are manufacturing proficiency, and delivering fair samples of it. And we may be quite sure that the young priest, lately from the seminary, considers himself quite equal to the demands of his superiors, if not a little better. So, after all, what appears to be a fraud and an imposition, may only be a misunderstanding of ideas and terms.

It is not improbable, then, that the young priest whose career we have been viewing is an isolated instance. He is rather a normal

specimen of the young American of our day, who thinks progress is motion, and motion is speed, and speed means money, and money spells efficiency. Yet, we cannot say that the seminary is turning out young men with such efficient complexes. We do say, though, that under the normal conditions of American existence the young men enter the seminary efficient, and the seminary returns them more efficient. The rest of it happens in the rectory. At the present time, we think that fifty per cent of the active priests in America operate on a purely mechanical efficiency basis, which is the heretical variety. Of course, we have no way of supporting our guess. Besides, we hardly know when efficiency is right, or when it is wrong. So we had better return to our test case—the young man with the trunks and multitudinous shirts—and find him some place to park his golf clubs.

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Four weeks after ordination, Father John read breathlessly a letter from the Chancery Office: "You will please report for duty as assistant to the rector of St. Anselm's Church, East 53rd St., on Saturday, August 14." It was signed: "Michael, Titular Bishop of Apalachicola, V. G." After thumbing it thoroughly, the young priest began to bit his lower lip, and soliloquize quietly: "Now let's see. The letter was certainly mailed Thursday. And this is Friday noon. There has been a hold up somewhere. . . . The bishop didn't specify the hour. Better give George a ring, and see what he thinks." Father John then rushed to the telephone and waited. After several minutes:

"Yah, this is Johnny. Yep. Yep. . . . Just heard? Yah, you don't say. . . . You think I ought to report by standard time. . . . Oh, cut the comedy. Report by the town pump! . . . You've grabbed a juicy lemon pie! . . . Oh horses! You heard about it. . . . I'm looking for the place on the map right now. . . . So long. . . . See you in the funny sheet."

Half an hour later Father John was at the telephone again.

"Hello, Western Union. . . . Yes, Western Union. . . . Take a message, please. . . . Hold the wire."

Then a gummy female voice continued: "Westurn Yuhyun. . . .

Chancery Office. . . . Yes, a b c—third letter. . . . Chancery.”

Several decades of minutes later the proofs were read and corrected as follows: “Your appointment duly received stop for which thanks stop will report for duty St. Anselms Rectory Saturday, August fourteenth, noon standard stop.”

Father John left the telephone in a very excited and dissatisfied mood. And thereupon decided that, owing to the absolute inefficiency of the Union in the transmission of messages he would telephone direct for important communications in the future.

By sundown he was all set. The trunks were labelled, insured and expressed. So there was nothing to do, but anticipate Matins and Lauds and wait for the morning. He boarded the train at 8 A. M. Saturday morning and arrived at the Railroad Terminal at 10:55 A. M. Thirty-five minutes later he alighted from the taxi in front of the rectory—exactly thirty minutes ahead of time. The first assistant, who was an honor man of the 1912 class, welcomed the new help warmly and cordially. The new curate was surprised when the pastor did not appear for lunch. But it was still more disappointing for the Father to learn that the good pastor might not be home for tea. His fear was well founded. The “boss” did not appear. So Father John took his orders from the senior partner, who, the while, was heartily munching salad and cold chicken. Confessions over for the night, Father John climbed to his room, and, after making several entries of the disorder of the day, retired happily and fell to sleeping with a canned sermon in his clutch. The young man was evidently beginning to take himself very seriously.

Next day at lunch, Father Tim explained to the newcomer that the boss had got a touch of the heat while visiting an old friend, and had decided to rest for a spell. There was nothing strange or alarming about this to anyone who knew the way and moods of the old pastor. But poor Father John, who had an uplifter's conscience in such matters that were properly extraneous to him, was literally out of mind and out of joint.

He was allotted two rooms overlooking the alley and a bathroom. The latter, however, proved to be a more or less public convenience for all the lodgers on the top floor. This was particularly annoying to him, because he was very much addicted to private bathing. He

had frankly dreamed of a tiled, built-in bath-tub with all standard accessories, with bevelled mirrors, and plenty of niches done in black and white marble. In a word, he had dreamed pagan-like of the luxury of his daily dozen, a hurried shave, a quick hop on a perfect Toledo. And what had he? He had a bathroom that looked like a small town butcher shop.

How was he going to take care of his calories and vitamins in a place like this? "'Tis goin' to cramp my style," he confessed frantically to one of his neighbors. "No place to put my stuff. How can a man arrange his books or sort his notes, or keep his clothes in a dump like this?"

"Why, Harry, it smells like a fish market."

"No, John," his neighbor jollied, "it reminds me more of a Chinese laundry. But forget it, and get your clubs."

John consulted his daily menu. "Free till six," he gurgled; "it's eleven-thirty now."

"To Westchester and back and nine holes." He bit his lower lip severely, consulted a time table, and then decided to go.

Thus, for two weeks the new curate struggled on with the growing pains of an uplifter. Father Tim, who was nominally in charge, was always accessible, but not much in evidence. He knew from experience that the old parish could almost administer itself. Father O'Brien, the pastor, often claimed that for an inanimate organism it was almost an argument for spontaneous generation.

And then one day, just as the two curates were finishing their soup, Patrick O'Brien, P.P., darkened the door. Father Tim made a move to rise, but with a familiar chuckle he remonstrated: "Don't stir, me lad! I'm not here yet." And with that he took his seat across from the new curate. He appraised him genially for an instant, and then shook his hand across the table. Father John stood up and sat down again. Margaret brought the soup, and was greeted cordially with a characteristic poke in the side.

"Well, Tim, is our establishment still in business?"

"Yes, Father, slack but steady."

"Like Mrs. Mulligan's cow, eh Tim?" followed Father Pat.

So the dinner was disposed of leisurely and pleasantly, and, following an old custom, the two curates adjourned to the pastor's

study for a smoke. Being a little slow and stiff, he always followed later on.

"Well, boys," he said, as he came into the room, "I'm a slow movin' chunk of *adverdupois*."

Father John glanced up and smirked from his dusty seat in the corner, under the great horn of an ancient gramophone. And Father Tim shifted his position on the edge of the paper-strewn sofa, as Father Pat slowly descended into his grotesque armchair. As the pastor was filling ceremoniously his large *meerschäum*, the telephone rang in the hall outside, and Father Tim left the room to answer it. For a few minutes the pastor and his new curate puffed away in silence, and, as it began to appear that Father Tim would not return, the old priest, after a few healthy drags of the pipe and a very solemn expectoration, became naturally interrogative.

"You were ordained in June? Huh! Big class? Not all appointed yet? Well, me lad, I can't say you're fortunate to be sent here. Of course, as you can see, I'm getting along in years. Although right now, thank God, I'm as fit as a fiddle. I get little spells once and awhile, and get cantankerous. But don't pay any attention to me. The man you want to pattern on is Father Tim. He has been with us here now twelve years. He knows his theology, without knowing too much about it. He has my own style of preaching—no frills, no fancy gestures, no fancy subjects like the ministers use—just plain Catholic doctrine. Our people, even the most learned of them, don't want you to be guessin' and arguin' and thinkin'; they want to be told what to do and how to do it. Don't bother with the sermon books. Half of them are heretical anyway, like the little clarified catechisms that the pious professors of psychology are bringing out. Stick to your Dogmatic Theology; and then you will be able to tell the people what the Church teaches, and not what you think about it. Now you may think I'm a crank on this subject. If you will hand me that volume of the Great Encyclical Letters of Leo XIII, I'll substantiate my position and my orthodoxy. Here you are on page 442. The Pope in this particular letter, as you know, was specifically condemning the heretical tendency of the modern American methods of salvation, which at that time, 1897, were being propagated by the biographers of Father

Hecker. 'And they contend,' he says, 'that it is opportune in order to work in a more attractive way upon the wills of those who are not in accord with us, to pass over certain heads of doctrine as if of lesser moment, or to so soften them that they may not have the same meaning which the Church has invariably held. Now, beloved son, few words are needed to show how reprehensible is the plan that is thus conceived.' It will be worth your while, young man, to read and study that letter. Then you won't be so easily led astray by your own imagination, or so readily influenced by the attractive preachers who are trying to sell their custom-made gods on the Fifth Avenues of the North American Continent. Now, here in St. Anselm's, Hell is Hell and not Siberia. And Judgment is Judgment, and not the Great Assizes. I find after forty-two years that you bring the people closer to God by teaching them to fear Him, than by begging them to love Him. A favorite text of mine is from Ecclesiasticus, xv. 22: 'With all thy soul fear the Lord, and reverence His priests.' Now I make the people think with that text. And I have no fancy order with big 'A' and little a's, and numerals, and so forth. I just begin with the text, and usually wind up with it. And the fifteen minutes in between is devoted to salutary and sundry information and counsel. Now that I have said my say, I must congratulate you on being a good listener. That means something."

"Have you read much?" the old priest continued. "Didn't have time, eh? Strange all the spare time we have, when we get too tired and too old to read. But, anyway, we are glad to have you with us. Take care of your health. Find the air yourself. We'll supply the grub. Watch the way Tim does things. He may not be always right; but he is never very wrong. As I told the Bishop three years ago when he was planning to move him. 'Bishop,' I said, 'that priest is a blessin' to the parish.' He saw the point, and Tim stayed. You see, he could canonically remove an assistant; but he didn't have the heart to remove a blessing. There is no nonsense about Father Tim, as the old folks say, except when he tries to persuade me to join the Rotary Club, or play golf. . . . Yes, I always take a little nap in the afternoon. It helps to shorten the day, and lengthen the night. So if you happen home at twelve or one o'clock and find my lights burning, don't call the police; be-

cause I might be arrested for serious misdemeanors which I innocently cultivated in my youth as legitimate diversions."

Father O'Brien walked to the door. And, smiling grimly, the young priest looked at his watch and hastened to his room. He moved straight to his bureau ignoring the disorder of the unpacked trunks. And, looking at himself intently in the mirror for an instant, began to comb his hair briskly. He then turned away quickly, and consulting his watch, remembered he had a date after supper with a neighboring pilgrim. In a flash he removed the cover from the typewriter, snapped a sheet of paper into position, and, remonstrating viciously with an uncomfortable chair, began to write.

(To be concluded)

MODERN PSYCHOLOGY AND THE MASS

II. Correlation of the Ceremonies of the Mass With the Emotions

By JOHN A. O'BRIEN, PH.D.

Religious worship not only implies a general mental attitude of reverence and adoration, but seeks also at times to enlist specific emotions which are coördinated with the four distinct acts embraced in religious worship—namely, adoration, propitiation, thanksgiving, and supplication. Each of these various acts of religion involves a different type of emotional correlate. Obviously, the act of penitential atonement for the violation of divine law and the appeasement of divine justice implies a radically different emotional concomitant than the joyous act of singing hymns of thanksgiving in happy acknowledgment of blessings received. Let us, then, scrutinize briefly in the light of modern psychology a few of the major ceremonies of Catholic worship to ascertain the manner in which they are adapted, not merely to evoke an appropriate mental attitude in general, but to arouse definite specific emotions and to enlist them in the organization of the composite act of worship.

Following the lead of James and Lange, modern psychology has continued to emphasize the intimate relation between emotions and reactions of the motor nervous system. While avoiding the extreme view that the external bodily movement constitutes the emotion itself, the modern viewpoint finds in the nervous processes the central causes of the emotion and the resultant activities, but recognizes that the processes are essentially motor rather than sensory in character. It recognizes, too, the powerful influence of bodily posture and muscular activity upon the emotional state. The performance of physical actions which have usually been associated with a definite emotion will generally be instrumental in arousing that feeling. Thus, if a person engaged in a friendly argument will suddenly assume a belligerent facial expression, speak in loud forceful tones, and gesticulate violently with his arms, emphasizing the point he is making by pounding his clenched fist upon the table, he will be surprised to discover that his previous mental tranquility has

disappeared, and now his consciousness is shot through with poignant thrusts of angry emotions. The inhibition of all such movements tends, on the other hand, to choke the angry emotion, while the resumption of the quiet demeanor and the friendly smile will bring back the pleasant emotional glow of the original tranquility.

Professor Bain¹ traces with much acumen the neurological basis of the relationship between such external bodily behavior and the resultant emotion. "We find," he says, "that a feeble (emotional) wave . . . is suspended inwardly by being arrested outwardly; the currents of the brain and the agitation of the centres die away if the external vent is resisted at every point. It is by such restraint that we are in the habit of suppressing pity, anger, fear, pride—on many trifling occasions. If so, it is a fact that the suppression of the actual movements has a tendency to suppress the nervous currents that incite them, so that the external quiescence is followed by the internal. The effect would not happen in any case *if there were not some dependence of the cerebral wave upon the free outward vent or manifestation*. . . . By the same interposition we may summon up a dormant feeling. By acting out the external manifestations, we gradually infect the nerves leading to them, and finally waken up the diffusive current by a sort of action *ab extra*. . . . Thus, it is that we are sometimes able to assume a cheerful tone of mind by forcing a hilarious expression."

In his treatise "On the Sublime and Beautiful," written with keen psychological insight, Edmund Burke presents the results of his own experience on this point. "I have often observed," Burke now goes on to say in his own person, "that, on mimicking the looks and gestures of angry, or placid, or frightened, or daring men, I have involuntarily found my mind turned to that passion whose appearance I strove to imitate; nay, I am convinced it is hard to avoid it, though one strove to separate the passion from its corresponding gestures."

Fechner, one of the great psychologists of Germany, in his classic "Vorschule der Aesthetik" (p. 156), bears similar testimony to the influence of the bodily demeanor in inducing a corresponding emotional mood: "One may find by one's own observation that the

¹ "Emotions and Will," pp. 361-2.

imitation of the bodily expression of a mental condition makes us understand it much better than the mere looking on. . . . When I walk behind some one whom I do not know, and imitate as accurately as possible his gait and carriage, I get the most curious impression of feeling as the person himself must feel. To go tripping and mincing after the fashion of a young woman puts one, so to speak, in a feminine mood of mind."

Let us see what use the Church makes of this psychological principle in the arousal of the appropriate emotional colorings of the various acts of worship at the sacrifice of the Mass. Note here that there is question, not merely of an appropriate mental attitude, but of a definite emotional tone.

At the very beginning of the Mass, the celebrant recites the Confiteor, which is a confession before God and the members of His heavenly court of one's sinfulness. This public confession is primarily an act of penitential propitiation, since it implies the abasement of self in atonement for sin, which is always an act of pride inasmuch as it places self-will above the will of God. In order to arouse appropriate feelings of humility and penitential contrition, the ceremony requires the celebrant to bow profoundly as he recites aloud the moving words of the Confiteor. His eyes are steadfastly fixed to the ground, and, as he pronounces the words acknowledging that he has sinned—"through my fault, through my fault, through my most grievous fault"—he humbly strikes his breast in additional external admission of his own culpability. The prayer ends with the humble beseeching of all the Saints to pray to God to grant him pardon and remission of all his sins.

The whole composite action—the bent body, the bowed head, the downcast eyes, the striking of the breast, the recitation of the moving confession of sinfulness—serves as a powerful stimulus to arouse the definite feelings of humility and penitence. There is a suffused emotional undertone running through the whole psychical attitude that renders the celebrant conscious, not merely in a coldly intellectual manner, but vividly and keenly of his unworthiness through the emotion of sorrow tugging at his heartstrings. That there is a world of difference between simply perceiving one's guilt and feeling sorrow for it, is evident. It was this difference that Thomas à Kempis had in mind when he said: "I had rather feel

compunction than know its definition." It is the purpose of the ceremonies of the Mass, not merely to stimulate the mental perceptions, but to arouse the emotional correlates as well, and thus to influence the will. For the latter is lured from its inertia, not so much by abstract intellectual perceptions, as by the driving force of various emotional urges.

If any reader should be inclined to question the influence of the previously described physical postures and bodily movements, let him test their efficacy by going through them and reciting the Confiteor with sincere devotion. He will then discover for himself the psychological truth that James has insisted upon at such length, namely, that the performance of certain external actions is closely correlated with the setting up of corresponding emotional reverberations in the whole psycho-physical organism.

The ceremony and prayer at the recitation of the Angelic Hymn, or *Gloria in Excelsis*, exemplify a different act of worship and a distinct emotional correlate from the ones embodied in the ceremonies at the Confiteor, which have just been described. Instead of propitiation and sorrow, this ceremony embodies an act of praise and thanksgiving with the corresponding emotions of joy and gratitude. This hymn of praise begins with the words which the angels sang at the most joyous event in the history of the race, when they came to announce to the shepherds on the hillsides of Bethlehem the glad tidings of the Saviour's birth. To the people of Israel who had been waiting in anxious expectancy for the coming of the long-promised Messiah, it was the happy fulfillment of their age-old yearnings. It was a song of triumph over the powers of darkness, a message of good cheer to men.

Note how the opening words sound the keynote of the whole hymn: "Glory be to God on high, and on earth peace to men of good will." It is probable that there is no other single sentence in all the tongues of Christendom that is so richly laden with cheer, and joy, and hope for the race. It is the embodiment of the spirit of the most joyous season in all the year—of the spirit of Christmas. It serves, therefore, to arouse all the joyous memories that from our early childhood cluster about the happy celebrations of the birth of the Babe of Bethlehem. While the emotions of joy and gratitude in their incipient stages are aroused by the recitation of this Angelic

Hymn, it is probable that they receive much of their warmth and vigor from the ideational associations, especially in the form of memories which are kindled anew by the gladsome tidings of the Angels' Song. The emotional processes in this case would appear to be largely ideo-motor in character, in the sense that they are stirred more by the internal ideational stimuli than by external sensory ones. The rich cluster of memories about the Saviour's birth in the manger at Bethlehem are now revived, and they set quivering anew many a heartstring that had been lying dormant, and start many an emotional reverberation through the whole diapason of consciousness.

At the recitation of the first words of the *Gloria*, the priest extends his hands and then raises them to indicate that it is not sufficient to honor God with our lips only, but that we must do so by external deed as well. The lifting of the hands to heaven is also intended to express our love for heavenly things and our yearning to hold them in our embrace. Note how the short clauses after the first sentence of the *Gloria* are admirably adapted to serve as quick staccato thrusts of the aroused emotions: "We praise Thee; we bless Thee; we adore Thee; we glorify Thee." Strong emotion does not vent itself in long, involved sentences which hold it suspended, but in short staccato ones where the objective is quickly reached. Note that each of these four clauses consist of but subject, predicate and object. Both in structure and in impulsiveness they are excellently adapted to serve as vehicles for the emotions of joy and gratitude.

These instances will suffice to show the manner in which the physical ceremonies are coördinated with the prayers at the different parts of the sacrifice to arouse the various mental attitudes of adoration, supplication, thanksgiving and propitiation together with their appropriate emotional correlates.

III. THE PEDAGOGICAL VALUE OF CATHOLIC LITURGY

Aside from the consideration of the psychological significance of the ceremonies of the Mass as factors in the arousal of religious sentiment and emotions, one may view them in their other rôle as media for the presentation of educational concepts. For, in addition to their important function in the awakening of appropriate reli-

gious sentiments, the ceremonies serve to translate into the language of the senses doctrines whose abstract verbal formulation would frequently prove less effective in conveying to the minds of the great masses of the faithful clear ideas as to their significance.

On crossing the threshold of a Catholic Church, the visitor perceives immediately the generous display of paintings, statues, frescoes, and pictorial representations woven into the stained glass windows. Beautiful impressions rain upon his senses from every object on which his eyes fall. The whole edifice with its paintings and sculptures, its organ peals and lighted candles, becomes almost vocal in singing the praises and the glory of the Eucharistic King enthroned in the tabernacle of the altar.

Some time ago the writer had the opportunity of conducting two non-Catholic professors of psychology at a State University on an inspection tour through a Catholic Church, and of explaining to them the symbolism of the sanctuary light, the altar, stations, and the other objects of devotion with which a Catholic Church usually abounds. The writer has never heard from the lips of Catholics a stronger commendation of the important educative rôle of such plastic and pictorial art than fell from the mouths of these men thoroughly familiar as they were with the findings of modern psychology.

"It is a splendid method," they said, "of appealing to the senses, enlisting them as so many vehicles bearing information to the mind. While some may grasp an abstract verbal presentation of a religious teaching, everyone, no matter how illiterate, will grasp it when pictorially expressed. Now we understand how the Church is able to imbue her vast millions of people of every race and tongue, and of every degree of education, with the spirit of her devotions and to provide them with sufficient apperception to appreciate their spiritual significance. Indeed, if the schools of our land were to copy this lesson from the age-old educational experience of the Catholic Church, and provide a more generous basis for sense impressions, the resulting imagery of the children would be less verbal and barren, and far richer and more vitally assimilative of objective reality."

Thus, the Church has long anticipated the findings of Comenius and of Pestalozzi in her generous use of the object method of

teaching. In the formulation of this method, which revolutionized the educational technique of his day and which still serves as the fundamental idea pervading all modern methodology, Pestalozzi says: "The most essential point from which I start is this: sense impression (*Anschauungsunterricht*) of nature is the only true foundation of human knowledge. All that follows is the result of this sense impression and the process of abstraction from it." The importance of sense impressions as the necessary basis for all mental concepts is likewise insisted upon by Scholastic philosophy, which has held as almost axiomatic the principle: *Nil in intellectu nisi prius aliquomodo in sensu*. There can be no concept in the mind which was not previously in some way in the senses.

This principle held alike by Pestalozzi and the Scholastics finds generous exemplification in the practice of the Church. The meaning of Pentecost, the redemption, crucifixion, resurrection, and transfiguration are illustrated in paintings, sculptures, frescoes and mosaics and woven into stained glass windows. How rich and vivid even to little children becomes the meaning of the Saviour's Nativity when shown by images of the Divine Babe in the Manger at Bethlehem, surrounded by Mary and Joseph, with the cattle in the stable, and the shepherds and their flocks following the star across the hillsides of Judea to pay homage to their new-born King! In any appraisal of the psychological means used by the Church for the development of sense impressions and rich imagery upon which to build later the abstract concepts of religious dogmas, due recognition must be accorded the significant rôle played by the object method so universally exemplified in the Catholic Church.

THE MASS—A RELIGIOUS DRAMA

A kindred means of appealing to the senses in the imparting of religious truth is the drama. The Mass with its colorful vestments and vivid ceremonies is a dramatic reënactment in an unbloody manner of the sacrifice of Christ on Calvary. In its symbolism and liturgy it carries the mind of the spectator over the story of the Saviour's passion—from the time of His agony in the Garden of Gethsemane, as symbolized by the celebrant bending low and striking his breast at the *Confiteor*, to His death on the Cross, as typified by the breaking of the Sacred Host. The recital of the

Ite, Missa est and the Last Gospel at the end of the Mass typify the Saviour's final commission to the Apostles to go and preach the Gospel to all nations.

Note too the vivid symbolism of the colors of the vestments worn by the priest. White signifies joy and purity, and is used on the feasts of the joyful mysteries in our Saviour's life, and on the feasts of the Blessed Virgin, Confessors and Virgins. Red reminds the faithful of the blood that was shed for the Faith of Christ; thus, red vestments are worn on the feasts of martyrs and Apostles, on the feasts of the Saviour's passion, and on Whit Sunday in memory of the descent of the Holy Ghost upon the Apostles in the form of tongues of fire. Green is appropriately used as the symbol of hope, just as the first signs of life in nature after the desolation of winter come in the form of blades of green grass and verdant foliage that echo forth the hope of the soul's life after the body's death. Green is worn at times that have no particular color of their own, such as between Epiphany and Septuagesima and between Trinity Sunday and Advent. Purple, which is emblematic of penance, is worn during Advent and Lent. Black, the symbol of death, is used on Good Friday and in Masses for the dead. Thus does the Church portray to the faithful in the vivid and universal language of color the character of the feast and of the Mass which is being enacted before their eyes.

Likewise, the meaning of Christ's suffering and death is depicted by the moving liturgy of the Mass, which reaches its climax in the dramatic elevation of the Sacred Host at the moment of consecration. Here is a wealth of drama and pageantry which speaks to the spectators in the oldest language of the race—the Esperanto of gesture and pantomime. Vivid, indeed, are the sense-impressions and rich the imagery accruing to the congregation from the Church's generous use of the object method in the presentation of her teachings, from her use of the plastic and pictorial arts, from the exquisitely conceived symbolism and colorful ceremonial of the Mass, with its elements of moving drama, stately pageant and impressive pantomime. Through these numerous avenues there flows a series of stimuli which, impinging upon the mind, stir the emotions and enlist the whole psychosomatic organism in the rendering of relig-

ious worship. Acts of religious devotion, instead of becoming mere perfunctory physical gestures of a routine character, are thus kept vital and pregnant with emotion and meaning. In maintaining such vitality in religious worship, vividness of sense impression and richness of mental imagery are of basic importance.

FUNDAMENTALS OF CHURCH BUILDING

By EDWARD J. WEBER, A.A.I.A.

Architect of St. Joseph's Cathedral, Wheeling, W. Va.

XII. Sacristies, Baptisteries, Towers, Choir, Doors, and Windows

Sacristies.—Today the idea of building a church without a sacristy does not enter our minds; yet in ancient times the vast majority of churches had no such accompaniments. In England we have proof of this in the many ancient low single doors, called priests' doors, entering from the outside of the building directly into the chancel. Other mute witnesses are the numerous piscinas sunk in the walls on the Epistle side of medieval choirs. The space to the East (at the back) of the high altar, required by the rubrics for the consecration of this altar, was often made large enough to accommodate the vestment case, and it was there that the priest robed for Mass and other services. It is customary today to have two sacristies—one for the priests and one for the altar-boys, usually arranged one on each side of the sanctuary.

The priest's sacristy should be on the Gospel side, although this is not always possible. It happens occasionally that both sacristies are perforce placed at one and the same side of the sanctuary or again both will be found at the back of it; or one is located at the back with the other to one side. An ambulatory in the rear of the sanctuary should be fashioned to allow the altar-boys to walk from one side of the sacristy to another. To pass in front of the altar in going from sacristy to sacristy is, to say the least, very unbecoming.

The entrance from the sacristy to the sanctuary is arranged by means of a door, which ought to be wide enough to permit priests and servers to go with facility in and out in procession two abreast. A width of from 3 feet 4 inches to 3 feet 6 inches ought to be sufficient, and the door should not be too low for the passing of the processional cross borne by the acolyte who leads the procession. The crucifix in the sacristy, called for by the rubrics, should be in a prominent place and readily seen from the door entering the sanctuary. Occasionally, unusually large sacristies are demanded, in

which case it becomes increasingly difficult to make them look well architecturally on the outside, as they tend more and more to compete with the exterior of the sanctuary. As a rule, greater care should be exercised to arrange sacristies harmoniously on the outside. The East end of the church contains the altar, where our Lord constantly dwells, and, although we take great care to beautify the interior of the chancel, yet this part of the church externally receives, as a general rule, very little consideration. In ninety-nine out of every one hundred cases the East end is the least successful part of our present-day church, whereas it ought to be most beautifully executed. Sacristies which measure 9 by 12 feet for small churches and about 15 by 17 feet (or an equivalent area) for large churches, are sufficiently large. These dimensions apply to both boys' and priest's sacristies. In the priest's sacristy should be found the vestment case, the places for the linens and various utensils, space for missals and other books, and a safe to contain the sacred vessels, the baptismal and marriage records, etc. A cope case will also be needed, together with a *piscina* and a wash basin. An incinerator for burning the cotton used in the celebration of certain sacraments is a great convenience, but, if sufficient funds are not available, it can be dispensed with. The main switch-board for the electric lights should be in or near the priest's sacristy.

In the sacristy allotted to the boys there should be found room for the lockers and cases for the altar boys' ecclesiastical and street wear. A fireproof recess or closet in the wall closed by a fire door should be provided for the censers. A large kitchen sink without a drain-board, a slop sink, a table for preparing flowers, a closet for the storage of the janitor's things, and a closet for candles, candlesticks, flower vases, etc., complete the usual requirements for the boys' sacristy.

The Baptistry and Font.—There are three degrees in the administration of the Sacrament of Baptism. The first takes place in the porch or narthex of the church, the second in the nave, and the third in the baptistry itself. Because in the first degree the priest says: "Ingredere in Templum Dei," it follows that the baptistry, liturgically speaking, must be off the nave of the church, since the narthex is but the place of the catechumens. The nave is, strictly speaking, the "Templum Dei," for it is the place of the faithful.

The ideal arrangement is, whenever possible, to have a separate chapel for the baptistery, and, if it is large enough, an altar can be placed therein. When a separate chapel is not possible, a railing, screen or similar separation should mark the baptistery off from the nave floor. There should be an ambry in the wall of the baptistery, and, if it so happens that the font is designed with a ledge wide enough to hold the candle and other necessary objects, no table need be required. A descent of three steps should be arranged into the baptistery; but, if this is not possible, at least one must be used (see paper on *Symbolism* in THE HOMILETIC AND PASTORAL REVIEW, June, 1927, p. 986).

The font basin should be designed with two compartments. The small one placed on the left is for the blessed water, while the large one on the right serves for receiving the water poured over the head of the child. The latter compartment contains a drain for conducting the used water to the sacrarium in the ground; the first compartment has no outlet. A cover for the font is required, which is to be locked when the font is not in use. The top of the basin should be 3 feet 4 inches above the floor.

Fonts can be of marble, stone, metal, or wood. If of wood or a material not impervious to moisture, there should be a lining of metal on the inside of the bowl. The cover can be of wood or metal, and it may be arranged to lift off, pivot, hinge or slide horizontally. It can be hung from a bracket which swings from the wall, or it can be raised up, if balanced by a counter weight. From a traditional standpoint, the latter system has probably more to recommend it than any of the other schemes. There is also the scheme of the eight-sided, high, vertical cover, with five of the sides forming doors to open out, while the pyramid on top rests on the three remaining sides. On the eight insides of such a font cover can be pictured the eight cardinal virtues with the corresponding vices shown being trampled under foot. Some of the high, pinnacle-shaped, richly carved and tabernacled oak font covers of the late Gothic period in England are perhaps best known, and they are of great magnificence.

Towers.—As a general rule, the scheme of putting two towers, one on each side of the central gable of the West front, spells failure on account of its being more appropriate for grand cathedrals,

like those of the medieval continental type of Europe. Towers placed over the juncture of nave and transept—as in the Burgos and Canterbury cathedrals and some of the English parish churches—can be made very effective, provided the nave is not of too great a width.

In placing the tower on the church, it is very important to study the topography of the city or village in which the proposed church is to be erected. When it is possible to locate the tower so that it will be seen from a distance on the axis of a street, it is well to take advantage of the opportunity. A hatch in the tower should be arranged to facilitate hoisting the bells into place, and it should be so contrived that the bells can be hoisted with a block and tackle from the floor of the church.

A puny insignificant tower should never be built. It is necessary for the architect to make diagonal drawings taken at an angle of forty-five degrees of the tower, so that he will be aided in procuring correct proportions in execution. It might be stated in passing that it is well established that exterior diagonal drawings made at an angle of forty-five degrees are of tremendous importance for any part of the building, for they help the architect to visualize to better advantage the projections of buttresses, transepts, porches, and the like, and the recessing of doorways, windows, niches, etc.

On small and even large churches, bellcotes can be well managed on the West front, on the apse, or elsewhere. For St. Joseph's Cathedral, Wheeling, W. Va., the bellcote is so designed that it contains three large bells. Some of the California mission churches have places for many bells in cotes; for example, the cote of the San Gabriel mission church has arches for six bells.

On bell cotes, there is no need for the architect to locate the hole in the roof for the ferule in which the bell rope runs, as this is done by the manufacturer or bell hanger when the bell is hung. The principal concern of the architect must be to take precautions so that when the bell-rope is dropped down plumb it will arrive at some place on the floor where the sexton can find comfortable standing room, while ringing the bell.

The Choir.—It is customary to place the choir of singers in a loft over the narthex or vestibule at the front entrance to the church, although it is contended by some that the correct place for the

singers is in front of the sanctuary. Nevertheless, for reason of economy, most churches will probably be built with the choir of singers in the first-mentioned place, and near the singers the organ will be found. It is difficult to give advice relative to the space required for the organ and the singers, for all depends upon the number of stops in the organ and the size of the local choir. A book-case for the music books and a closet for the singers' coats should be provided. It is best to have the floor of the choir level. From the organ it is necessary to run a galvanized iron pipe (from 10 to 13 inches in diameter) to the organ blower room, which also contains the fan motor. The blower room is often placed in the basement or off the narthex floor so that the noise of the motor will not affect the services, the singing or the music. It is well to take the air tempered for the organ from the body of the church (*e.g.*, from under the last pew), and convey it by duct below the floor to the blower room. A generous amount of space should be allowed for the various parts that go to make up the construction of the organ. If chimes are to be placed in the tower, room will necessarily have to be left for the chimes keyboard near the organ console. Electric conduits of sufficient amplitude should be built in the floor construction to take care of the organ and the chimes.

An echo organ is sometimes placed at the end of the church opposite the choir of singers, in which case there is generally a separate blower pipe and motor for it. The same machinery can be used, but this necessitates an expensive long run of blower pipe and wasted electric current when the echo organ is not being used.

The Doors.—It has become customary in the northern climates of America to fashion doors very narrow and low so that they can be easily handled by the faithful and small children. This fashion often gives rise to very unhappily proportioned doorways, particularly on the fronts of our churches. There is no reason why the masonry opening itself cannot be made very generous for dignity's sake, allowing but a small portion of the woodwork (or metal work, as the case may be) of the doorway to open.

It often happens that the attempt to squeeze three doorways (like those of a great medieval cathedral) under the central gable of the West front results in disaster. It is far better to have one great monumental doorway than three dwarfed ones. Generally

more than one doorway is needed, but additional ones can be placed on the front at the ends of the side aisles, or on the ends of the narthex on the side elevations of the building.

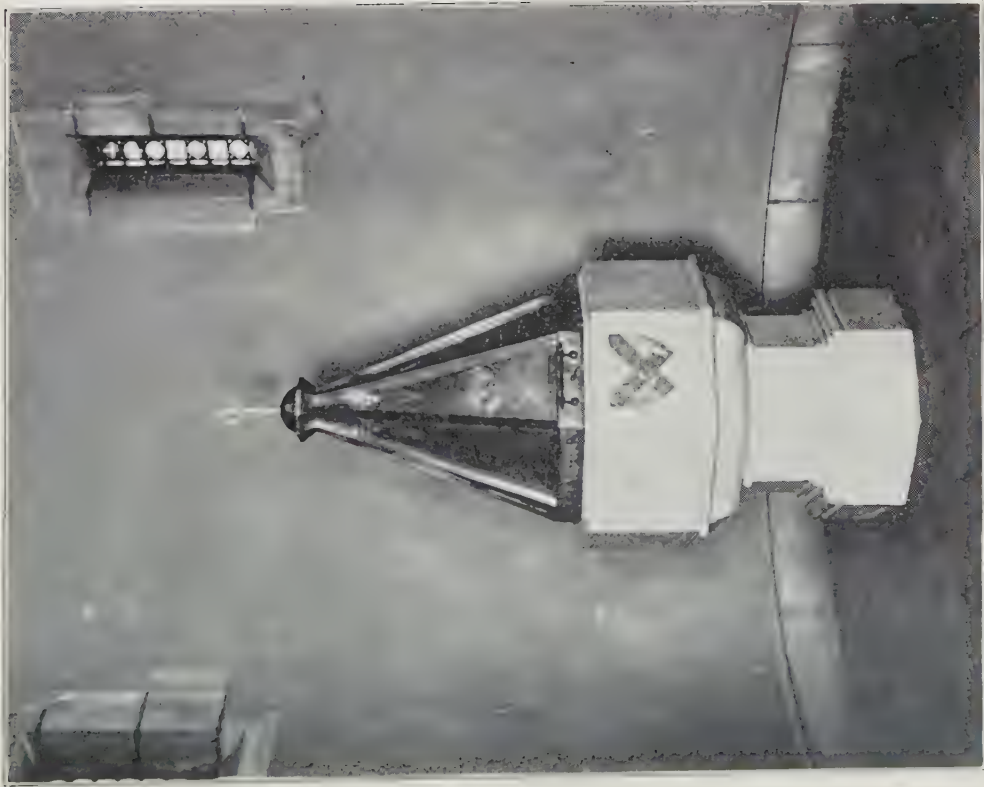
If there are no windows in the narthex, it is well to provide glass panels in the door themselves, or perhaps glazed transoms can be fashioned above the doors, or, failing this, the stone tympani over the doorways can be pierced with interestingly shaped windows. Door checks are required on all outside and inside vestibule doors, but these need not be of the ugly exposed type. Floor hinges or the type of checks which show only an exposed arm at the head of the door, are to be preferred.

All doors that will stand out in the rain when opened should have a copper strip across the top edge, turned down about three-eighths of an inch on the inside and the outside to prevent the water from ruining the door. The practice of using false ornamental hinge plates on the outside of church doors should not be encouraged. If the hinge plates cannot be made part and parcel with the hinges, the ornamental plates had preferably be omitted. Care must be taken so that certain other doors (besides those leading from the sacristy to the sanctuary) are designed with width sufficient to allow room for two persons walking abreast as in processions.

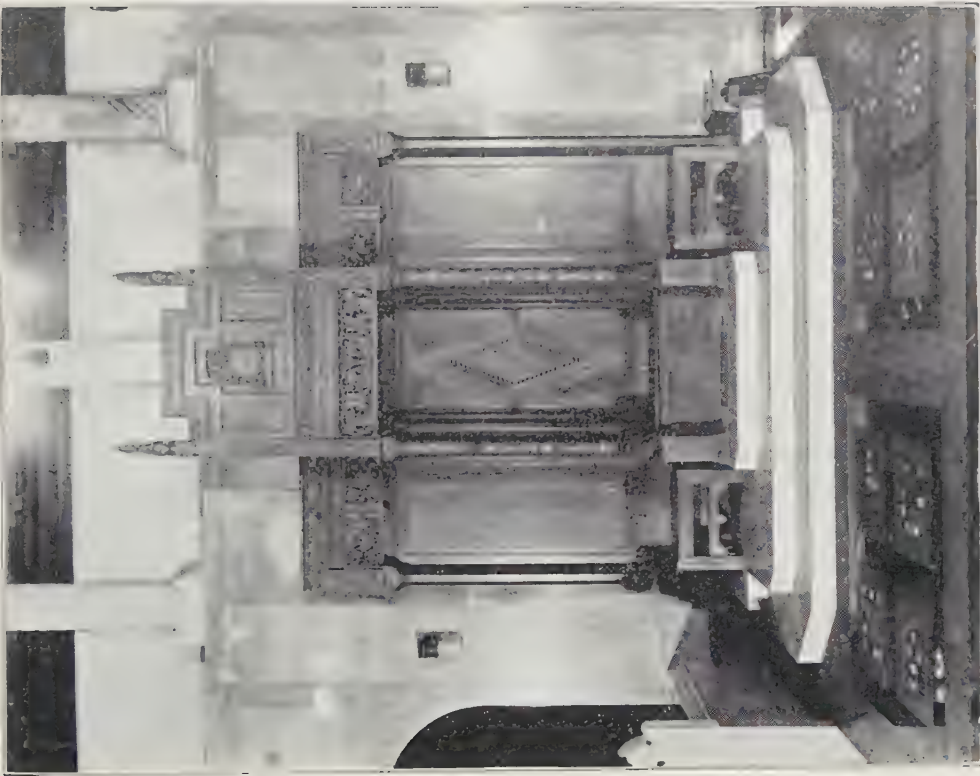
Vestibules with inside and outside doors should be arranged at all openings that form entrances to the church, but outside entrances to sacristies and so on need not always be equipped with them.

Fortunately the days of the narrow narthex, with golden yellow pine wainscoting and wood floor covered with matting, seem to be a thing of the past, at least in the case of churches of some pretensions. Nowadays the narthex of the church is apt to have, and should have, some dignity commensurate with its importance as one of the grand liturgical divisions in the church plan.

The Windows.—The windows in the church are of tremendous importance, because light attracts the eye, and the first thing we see upon entering a church is the glass. The size of the windows will be to a great extent determined by the style of the building. Churches of Romanesque or Byzantine type will have small windows. Late styled Gothic windows cover greater area than those



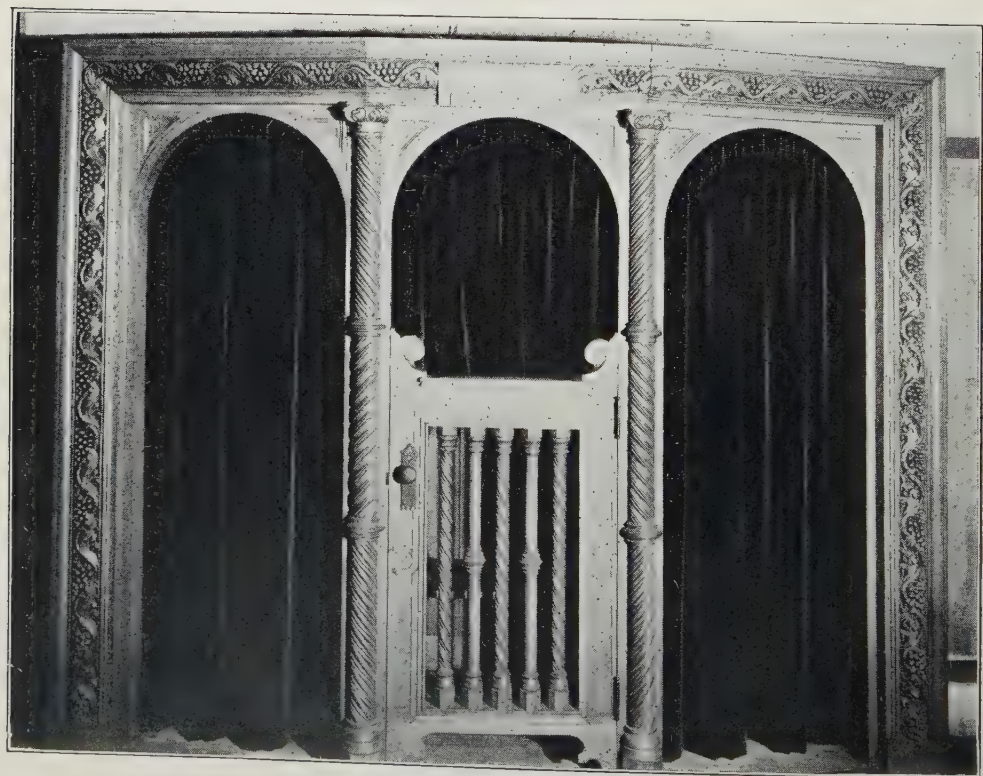
BAPTISMAL FONT
ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA.



EPISCOPAL THRONE
ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA.



CANONS' STALLS AND SEDILIA
ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA.



CONFESSIONAL
ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA.

of the earlier Gothic periods. The cost of the building will be effected by the size of its windows, because glass in large areas will cost more than the corresponding masonry. Late Gothic-typed windows will force the building to be a trifle more difficult to heat in the winter.

Stained glass is used today in all Catholic churches. It is made with many small pieces of glass of different colors, all colored in the process of manufacture. The pieces are held together by small lead bars shaped down their length like the letter "H". The painting done on the glass is that necessary to delineate faces, hands, objects, letters, and so on. The painting is burnt into the glass in a kiln and this process of painting and firing must be performed twice; sometimes, indeed, it must be done thrice. In painting the glass, heavier trace lines should be used for windows that are to be placed at great heights than for those that come nearer to the eye, so that they will be effective at the greater distance.

Care must be taken so that not too much drawing, hatching or strippling is done on any glass, for then the result will be a muddy and opaque glass. It is necessary to exercise great precaution in selecting your stained-glass maker. A fine sketch beautifully drawn does not necessarily mean that you will procure artistic stained glass. Everything depends upon the way the sketch is interpreted and the glass is carried out. The same sketch can bring forth a good or a bad window. The congregation is, so to speak, at the mercy of the stained-glass maker. Therefore, the best advice is to choose only the ablest artist, and place implicit trust in him.*

* The next article of this series will deal with "The Pulpit, Confessional, Holy Oil Case, Communion Rail, Holy Rood, Stations of the Cross, etc."

LAW OF THE CODE

The Preaching of the Word of God

By STANISLAUS WOYWOD, O.F.M., LL.B.

The office of preaching the Catholic Faith is committed especially to the Roman Pontiff for the Universal Church, and to the Bishops for their respective dioceses.

The bishops are, in virtue of their office, bound to preach the Holy Gospel in person, unless a legitimate impediment excuses them from that duty. In addition, they must employ, besides the pastors, other qualified men to help them in the salutary fulfillment of their office of preaching (Canon 1327).

The office of preaching is part of the spiritual jurisdiction of the Church, and was committed by Christ to St. Peter and the other Apostles and to their successors. They are the authoritative teachers, who do not merely teach and impart the knowledge of God and of Christian morals, but have a right to insist on the acceptance of their teaching. Just as the governing power of the Roman Pontiff extends over all members of the Church throughout the entire world, so does his teaching authority, while that of the bishops is limited to the districts or dioceses assigned to them by the Roman Pontiff. The *ecclesia docens* consists of the episcopacy of the Church. The Roman Pontiff exercises his office of preaching by his encyclicals and other public documents addressed to the entire Church, and by supervising and directing the evangelizing of the world. The bishops who have charge of dioceses are to exercise their office of teaching by personally addressing their subjects, and thereby instructing and strengthening them in the Faith. Illness and other circumstances may hinder them from teaching their subjects, but nothing short of physical or moral impossibility can excuse them from personal service in the ministry of the word, for the law of Christ attaches that duty to their office. Since the bishop alone cannot preach to all his people with sufficient frequency, he is obliged to engage the services of competent religious teachers to satisfy his obligation of teaching his subjects.

NECESSARY AUTHORIZATION FOR PREACHING

Nobody is allowed to exercise the ministry of preaching unless he has received a commission from the legitimate superior either by special faculty or by appointment to an office to which the office of preaching is attached by the Sacred Canons (Canon 1328).

While the Code in the preceding Canon declared that the Roman Pontiff has the office of preaching for the Universal Church and the bishops for their respective dioceses (which obligation is imposed on them by Christ's command), it now states that others may not exercise the office of preaching unless they have been authorized by the competent ecclesiastical superior. In the appointment to certain offices, the right and duty to preach is included (*e.g.*, the pastorate). It is customary in the United States to grant to priests both faculties—jurisdiction for the hearing of confessions and for preaching—at one and the same time. Pastors and other priests approved for preaching in their own diocese may not preach in another diocese without permission of the Ordinary of that diocese. Detailed rules concerning the faculty for preaching are laid down in Canons 1337-1342, which will be explained in due course. The bishops, both residential and titular, are authorized by the Code (*cfr.* Canon 349, § 1, n. 1) to preach the Word of God everywhere, with at least the presumed consent of the local Ordinary. As a rule, a bishop outside his diocese can presume that the local Ordinary has no objection to his preaching in the strange diocese; but, if the local Ordinary does object, the visiting bishop may not preach, as is evident from Canon 349.

CATECHETICAL INSTRUCTION

It is the proper and most serious office of pastors of souls to attend to the catechetical instruction of the Christian people (Canon 1329).

Catechetical instruction is a method of teaching by questioning the hearers or pupils and by explanation; and the term is almost exclusively used to denote religious instruction in the question and answer form, or otherwise the discourse of a teacher of religion on the questions of the catechism. The duty of instructing the people in the Christian religion devolves chiefly on the pastors of souls,

though others (*e.g.*, the parents, the priests and inferior clerics) also share in the obligation of instructing their subordinates in religion. The Code calls the obligation of the pastors a "*gravisimum officium*," indicating thereby that the religious instruction is of the greatest importance—and rightly so, for without a thorough knowledge of at least the fundamental and elementary principles of Christ's teaching neither Christian faith nor Christian morality can be strong and active.

PARTICULAR OBLIGATIONS OF PASTORS CONCERNING RELIGIOUS INSTRUCTION

The pastor must: (1) at stated times every year prepare the children for the reception of the Sacraments of Penance and Confirmation by instructions given for several successive days; (2) prepare the children with all possible care—preferably in Lent, if nothing stands in the way—to receive first Holy Communion worthily (Canon 1330).

In practically every parish there are some children to be prepared each year for their first Confession and first Holy Communion. Confirmation is not, as a rule, given every year in every parish in the dioceses of the United States, because the extent of territory and the number of parishes make it practically impossible for the bishop to administer Confirmation in every parish in the course of a year. Parishes which have a school of their own relieve the pastor of a great deal of care for the religious instruction of the children. The law of the Church, however, holds him responsible for the proper preparation of the children for reception of the Sacraments. Consequently, he must supervise the religious instruction and ascertain whether the children have sufficient religious knowledge before he admits them to the Sacraments. Besides, the Code wants the pastor to conduct special instructions for several successive days. Long before the publication of the Code, quite a few parishes in the United States have had the custom of conducting a three days' retreat for the children who are for the first time to receive the Sacraments of Penance and Holy Communion. In parishes which have no schools, the work of instructing the children in religion is much more difficult, and it is in these parishes that the pastor must make every effort to impart religious knowledge to the

children. The short period of instruction on Sundays—especially when that instruction has to be committed to untrained lay persons—is certainly insufficient to give the children the necessary knowledge.

The Church demands that the children be admitted to Holy Communion as soon as they can be made to understand that Christ is present in the Blessed Sacrament. It may be safely said that, if their minds are sufficiently developed to be admitted to the Sacrament of Penance, they can also learn enough about the Blessed Sacrament to be admitted to Holy Communion. As all children do not develop equally in their mental capacity, it is impossible to have an absolute rule as to the age at which they should be admitted to the Sacraments of Penance and Holy Communion. Some children can be sufficiently instructed at the age of seven, especially when their parents have trained them in religion from babyhood; others can hardly be taught the necessary knowledge at the age of eight or nine.

After the children have been admitted to first Holy Communion, the pastor is obliged to instruct them further in religious knowledge as their capacity for knowledge increases with the advancing years. Canon 1331 imposes this obligation on the pastors saying: "Besides the instructions for first Holy Communion, spoken of in Canon 1330, the pastor shall instruct more fully in Christian doctrine the children who have recently made their first Holy Communion."

CATECHETICAL INSTRUCTION FOR ADULTS

On Sundays and other holydays of obligation the pastor must at the hour most convenient for the majority of the faithful give catechetical instruction to the adults in such a form as is best suited to their capacity (Canon 1332).

To have a special hour of instruction for adults on Sundays and holydays of obligation outside the hours for the Masses, is practically impossible in many parishes in the United States. The Sunday evening services conducted in many parishes in the cities are quite well attended, and afford an opportunity for religious instruction; but even with a good attendance only a small proportion of the people of a large parish is present. In order to reach

all who attend Mass—and, thank God, a large percentage of the American Catholic people do not miss Mass unless they absolutely cannot avoid it—the Third Plenary Council of Baltimore (n. 216) strictly prescribed that at every Mass the Holy Gospel be read and a short instruction preached to the people throughout the entire year, not excepting the summer months. Concerning the instruction of the children for first Holy Communion, the same Council (n. 218) demands that the pastor or his assistants instruct the children for at least six weeks with three instructions a week. In order that the instructions at the Masses may be systematic and help the people to review their religious knowledge on the articles of faith, Commandments and Sacraments, some dioceses in the United States have adopted the plan of prescribing the points of religious doctrine that are to be explained on the various Sundays of the year, so that in three or four years the entire elementary course of religious instruction may be completed. This is an excellent method of practical catechetical instruction, and goes far towards keeping religious knowledge alive in the minds of the faithful. In any case, the local Ordinary has not only the right but the duty to prescribe whatever may seem expedient to him for imparting the necessary religious knowledge on faith and morals to the children and the adults.

PERSONS OBLIGED TO ASSIST PASTOR IN INSTRUCTION OF CHILDREN

The pastor may—and, if he is legitimately impeded from giving religious instruction to the children, must—employ the help of other clerics living within the territory of his parish, and also, if necessary, of pious lay persons, especially those belonging to the Sodality of Christian Doctrine, or a similar society established in his parish. The priests and other clerics, unless excused by legitimate impediment, must assist their own pastor in this most holy task, and they may be commanded to do so by the Ordinary, even under threat of ecclesiastical penalties (Canon 1333).

Canon 711, § 2, prescribes that the local Ordinaries shall take care to establish in every parish the Confraternities of the Blessed Sacrament and of Christian Doctrine. The members of these societies can be of great assistance to the pastor in the teaching of the catechism to the children, if they know their religion well and have

an aptitude for imparting their knowledge to children. The priests and other clerics who reside in the territory of a parish are commanded by the Code to assist the pastor in the instruction, if they are not excused by ill-health, work, or other cause. In the United States the priests are not so numerous that others besides the clergy of the parish church live within the parochial territory. The assistant priests are by their very office bound to help the pastor in all the work of the parish as he may direct.

RELIGIOUS AT REQUEST OF LOCAL ORDINARY TO ASSIST IN
INSTRUCTION OF THE CATHOLIC PEOPLE

If, in the judgment of the local Ordinary, the help of the religious organizations of his diocese is deemed necessary for the catechetical instruction of the people, the religious Superiors, even the exempt ones, are obliged when requested by the same Ordinary to give catechetical instruction to the people especially in their own churches, either in person or through their subjects, without, however, any detriment to religious discipline (Canon 1334).

In the United States the clerical religious communities usually have parishes in connection with their monasteries, and the priests not needed at their own parish church are sent out by their Superiors to help in the various secular parishes to which they are requested to come; in many instances, indeed, they depend on this work for the maintenance of their communities. St. Francis of Assisi many centuries ago said that his brethren were to assist the secular clergy in the spiritual care of their parishes. The Code does not desire the religious to be away from their community for so long and continued a period as to lose contact with the religious practices of his community, and the Constitutions of the various organizations usually specify the length of time that the Superiors may permit a religious to live outside his community.

PARENTS, HEADS OF HOUSEHOLDS, GODPARENTS HAVE OBLIGATION
TO CARE FOR RELIGIOUS INSTRUCTION

Not only the parents and all others holding the place of parents, but also the heads of households and the godparents, are obliged in conscience to see that the persons subject to them or entrusted to their care receive catechetical instruction (Canon 1335).

The obligation of the parents to lead their children to God is evident. Pastors and other priests should frequently urge the parents to begin with the religious instruction of their children from the very time that they start to speak, and to continue it until the time that they are capable of attending the catechism classes. If that is done by the parents, it will be easy for the Sisters of the Catholic schools (or for other teachers in the Sunday school) and for the priest when preparing them for reception of the Sacraments to instruct them further in religious knowledge. Persons who take the place of the parents (*e.g.*, guardians, people who have adopted orphans) have the same obligation as the parents towards the religious education of the children. Heads of household who employ Catholic servants in their houses, must give them an opportunity and urge them to attend Holy Mass and instructions. Godparents have, by the very assumption of that office, promised to interest themselves in the religious training and spiritual life of their godchildren, and are therefore bound, if possible, to supply for the neglect of the parents or guardians.

RIGHT OF LOCAL ORDINARIES TO ISSUE ORDERS CONCERNING RELIGIOUS INSTRUCTION

Local Ordinaries have the right to pass ordinances concerning the teaching of Christian doctrine to the people, and even exempt religious are bound to observe those rules whenever they teach non-exempt persons (Canon 1336).

As was stated in Canon 1327, the bishop of the diocese is by both the divine and the ecclesiastical law charged with the duty of making known to the faithful of the diocese the word of God and of guiding them in a life that is in harmony with Christ's teaching. The bishop has, of course, to employ others in the religious training of his people, but he is the one who must say how this teaching is to be done. As to the regular priests, even those of an exempt organization, the bishop's regulations are obligatory in reference to the religious instruction of subjects of the bishop. The Ordinary may even demand, as Canon 1334 rules, that they give religious instruction to the people who frequent their own churches. In giving religious instruction to exempt religious and lay persons who share in the exemption (*cfr.* Canon 514), the ordinances of the Superiors

of these persons and the Constitutions of the respective organization are to be observed.

The bishops have been repeatedly urged by the Holy See to do all in their power to have the people of their dioceses well instructed in the Faith so as to strengthen them against the unbelief and irreligion which is being spread with feverish energy by the haters of the name of Christ, and to fortify the Catholic people against the efforts of various Christian sects to attract the faithful to their ranks, or at least make them believe that it makes no difference whether they are Catholics or members of any other Christian denomination. The Encyclical "*Acerbo nimis*" of Pope Pius X, April 15, 1905, is most instructive in the matter of catechetical teaching. The particular rules attached to the Encyclical have not been embodied in the Code. On June 29, 1923, Pope Pius XI issued a *Motu Proprio* urging religious instruction of the people, and he created a special office or branch of the Sacred Congregation of the Council which was to be commissioned to take the matter in hand and give timely directions in carrying on the work of religious instruction. The bishops are to report to the Sacred Congregation of the Council once every three years on what is being done in their dioceses to furnish religious instruction, and they are to make the report according to the questionnaire published by the same Sacred Congregation on June 24, 1924.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By J. BRUNEAU, S.S., D.D.

XII. Spirit of Prayer

The last chapter of the "Pietas Seminarii" is a conclusion of the lessons taught in the three books presented to us by Christ: the Holy Eucharist, the Cross, the Gospel; it is an exhortation to prayer. What we learn from Christ's words or example, we must beg with confidence and perseverance and insistence (*quarant et postulent*), without hesitation and with eagerness (*cito accurant sive oratione sive communione.*)

From our Lord's own teaching Father Olier had learned the great advantages of mental prayer and the marvels wrought by it for the glory of God and the sanctification of souls. "Prayer," he says, "is the supplement of the Most Holy Eucharist, our Lord having given both the one and the other in order to unite us to Himself. In prayer we receive the same benefits as in Communion, though not in equal proportion; in prayer, as in the Eucharist, we adore Jesus Christ present in such a manner that it needs, as it were, only the removal of a veil to disclose Him to us; in prayer Jesus Christ nourishes the soul and fortifies it; He unites Himself closely to it; He abides in it and it in Him; He makes it like unto Himself, inspires it with a disgust for the gross things of earth, fills it with a love for those of heaven, and makes it terrible to the Evil One."² Like many other saintly priests, after the example of St. Paul, he did not think that books were the most useful help for preaching. "Prayer," he writes, "is my great book; and a passage I once met with in St. Gregory Nazianzus has confirmed me in this conviction. 'Preachers,' says St. Gregory, 'ought not to venture to mount the pulpit until they have ascended the steps of contemplation; they

¹ "Quod in Evangelio venerati fuerint, sive quæ in operibus Christi viderint, sive quæ in præceptis audierint, hoc cum fiducia quarant et postulent in sanctissimo Eucharistiæ Sacramento. Velut si ipsi audierint hæc verba Christi: Discite a me quia mitis sum et humilis corde, cito accurant sive oratione, sive communione ad Christum in altari qui convocat omnem Ecclesiam ad se, ut eam reficiat libro legis vitæ abscondito sub specie panis et vini" ("Pietas Seminarii," cap. xxii).

² "Life of M. Olier," p. 452.

ought to behold in God and to derive from Him the truths which they preach.' ”³

Before every sermon he knelt in prayer before the Blessed Sacrament; then, rising with his soul filled (as it were) with light, and all on fire with divine love, he gave vent to the flames that devoured him in burning words which kindled a corresponding fervor in the breasts of those who heard him.

“His only preparation for preaching was humble and fervent prayer before the Blessed Sacrament; and, when he spoke, it was as uniting himself to Jesus Christ, the true light of man, and surrendering himself to the impressions of His grace.”⁴

Prayer was also for Father Olier the most powerful means of placating God in favor of the souls entrusted to his care, and of obtaining in their behalf graces of repentance and fervor. “Not content with humbling himself before God for the sins of his people, he never ceased imploring Him to grant them His pardon and His grace; beseeching our Divine Lord, by all the steps He took in His weary journeys on earth, to turn away the feet of sinners from the paths of vice; by His fastings, His hungering and thirsting, to give them a distaste for the gross pleasures of eating and drinking; by His sorrows, to inspire them with a hatred of the criminal joys of sin; by His holy words, to put to silence their evil discourse; by His self-abasement and humility, to destroy their pride and their vanity; by His death, to restore them to life; in a word, to apply to sinners the good He had wrought for them, and put an end to the evils which were so dominant in his parish.”⁵

Have we tried to pray, to offer the Holy Sacrifice for souls who were unwilling to correspond to our efforts in view of their sanctification? We would be surprised at the results! And still, we should

³ *Ibid.*, p. 34.

⁴ *Ibid.*, p. 209. It may be interesting to recall what happened to St. Vincent Ferrer: “One day that he had to preach before a prince, he thought he must use more study and more human diligence in the preparation of his sermon. He applied himself thereto with extraordinary pains, but neither the prince nor the audience generally were as satisfied with this studied discourse as they were with that of the next day which he composed in his ordinary way, according to the movement of the Spirit of God. His attention being called to the difference between the two sermons, ‘Yesterday,’ said he, ‘it was Brother Vincent who preached; today it was the Holy Spirit’” (“The Spiritual Doctrine of Father Louis Lallemant,” p. IV, c. vi, a. 3).

⁵ “Life of M. Olier,” p. 200.

not be surprised, for the work of God can be done only by God.
Nisi Dominus ædificaverit domum!

In his masterly work, "Ecclesiastical Training," Cardinal Bourne, in spite of want of time in a busy life subject to constant interruption, undertakes to set down thoughts, very definite principles and conclusions as being "of use to others both in the Episcopate, and in the schools and seminaries themselves."⁶

"The first lesson," he says, "that is to be inculcated is the necessity of prayer taken in its widest and fullest sense of dependence upon God. . . . *Meditation*—an unfortunate but so universally traditional a designation that it would be difficult to displace it—is the golden opportunity for the soul to learn and to practise that dependence upon God which is the condition and foundation of the union of the individual soul with Him, and of any success that that soul may accomplish in His service. . . . For the most of us the art of prayer has to be learned like any other art. We have to learn its alphabet, to practise its scales, to acquire its rules and formulæ."⁷

Then His Eminence alludes to the various methods of prayer, whilst disclaiming to dwell on them.

"I will touch only briefly upon a method which experience has shown to be specially suitable to the busy, much interrupted life of the pastoral clergy. It is the method taught by Monsieur Olier and consists in three acts: Adoration, Communion, Coöperation; or, in other words, 'having our Lord before our eyes; having Him in our hearts; having Him in our hands.' Or it may be summed up in the three opening petitions of the prayer which our Master has Himself given us: 'Sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua.'

"This is a method which seems gradually to take hold of the very soul, and little by little to color the whole life, so that all prayer becomes filled with the spirit which it engenders. It can be begun at any moment, easily resumed after any interruption. It comes to permeate life, making it really a life of prayer.

"Whatever the subject that occupies our attention, whether the point that we ought to have, and may have carefully prepared, or the ecclesiastical season or the feast of the day, or the preoccupation of daily care which so often obtrudes itself to the exclusion of all other thought, we can always turn to God in that spirit of adoration which makes us see Him overruling, sustaining, inspiring either the mysteries of faith, the history of our Saviour, or the lives of the Saints, or the events of our own lives, even in their smallest details. Thus, even what are appar-

⁶ "Ecclesiastical Training," by His Eminence Cardinal Bourne (1926), pp. v-vi.

⁷ *Ibid.*, pp. 11-14. Cfr. Faber, "Growth in Holiness," Chapter xv.

ently distractions may be brought to His feet, as we gaze upon Him and accept His arrangements for us. Thus, we place Him before our eyes, the object of our adoring gaze, and desire as strongly as we can that in us and by us His name may be hallowed.

"Then we strive to look at things as He looks at them, to enter into His thoughts and dispositions, to model our hearts upon His Sacred Heart, so that we may desire what He desires and hate what He hates, in order that He may really live in us, that we may enter into close communion with Him, that we may have Him in our very hearts, that within us His kingdom may be ever more complete.

"Lastly, we have to work with Him and to be His coöperators, that in all we do He may be working by us, we being only the instruments of His will; that He may use our hands, all our internal and external activities, which we can already count up and foresee and make ready for in the day that is beginning, as His own that 'His will may be done' that day in and by us as perfectly as possible."⁸

We do not feel the need of apologizing to our readers for this lengthy quotation from His Eminence, in whom the spirit of Father Olier is evidently energizing. After reading it, they will agree that no priest can say he is too busy to practise mental prayer. If we are sincere, we may only strike our breast and confess that we are too lazy. The word may be strong; I believe it is absolutely true. For no one can maintain that it is not necessary for a priest to live the life of Christ, to have His spirit, if he wishes to be a priestly priest. Surely, the eminent churchman whom we have quoted is a very busy man. Evidently he has convictions about the necessity of mental prayer for the priest of today.⁹

No wonder the highest authorities are so explicit about it. St. Liguori—a practical man who during his long ministry preached more sermons and heard more confessions than any priest, a Doctor

⁸ *Ibid.*, pp. 14-15.

⁹ Is not this beautifully expressed and explained by Bishop Hedley? "Our progress and even our salvation," he states, "depends in a great measure on our mental prayer. The hour or half-hour of mental prayer is of extreme importance in the life of one who would strive to follow Christ. It is the hour in which the soul lives its true life, and rehearses for that life of eternity in which Prayer in its highest sense will be its rapture. It is the hour of its intensest discipline, when acts are produced which vibrate long afterwards through the hours of the day, through the spaces of life. It is the hour of speaking to God in His Holy of Holies, where the soul finds insight, and strength and endurance. It is the hour of calm, when the thronging elements of a man's personal life are ranged in order and marshalled to obedience, so that the will may aim at one thing and one thing alone. It is the hour of the kindling of that precious fire—the fire of Divine love—which must burn through every pulsation of life, or else life's deeds can never be borne to the heavens, but must drop like leaves to wither on the earth. It is the hour when the continual presence of the awful Sovereign of the creature is, in a certain sense, made actual and real; when the heart speaks to God, and—what is of infinitely greater moment—when God speaks to the heart" (Hedley, "Retreat," pp. 244-245).

of the Church and a Saint—says in his “*Praxis Confessarii*” that mental prayer is very necessary for souls to persevere in the state of grace: “Cum reliquis pietatis operibus potest peccatum consistere, sed non possunt cohabitare oratio et peccatum; anima aut relinquet orationem aut peccatum.”¹⁰

This is extremely striking. Any number of practices of piety—rosaries, fastings, mortifications, pilgrimages—are compatible with the state of sin. Mental prayer is incompatible: one of the two will be abandoned—sin or mental prayer.

St. Liguori quotes St. Theresa, the “Doctor of Prayer,” to substantiate his teaching. St. Theresa used to say that the soul who perseveres in mental prayer, in spite of all the devil’s efforts, will reach the haven of salvation. The soul that omits mental prayer, does not need the devil at all to plunge into hell (*tanquam a semetipsa collocat in inferno, sine opera demonum*). Oh, that priests would teach their penitents to practise mental prayer! But surely we must practise it ourselves faithfully in order to be safe and authorized guides in the path of mental prayer.

St. Charles Borromeo, the great reformer of the clergy, positively affirmed in his instructions to seminary rectors, that rectors of seminaries have hardly accomplished anything unless they have succeeded in teaching seminarians how to make their mental prayer.¹¹

Could we do any better than to conclude the list of the above authorities by a lengthy quotation from the incomparable Exhortation of Pius X to the Catholic Clergy.¹²

“Sanctity alone makes us what our divine vocation requires us to be . . . men whose thoughts are fixed only on heavenly things and who strive by all means to lead others thither.

“Since, as all are aware, sanctity of life is the fruit of our will, only is as far as our will is strengthened by the help of divine grace, God Himself makes abundant provision that we may never, if we so wish, be destitute of grace; and this we acquire chiefly by the practice of prayer. Truly between prayer and sanctity the connection is so close that one cannot exist without the other.

¹⁰ “*Praxis Confessarii*,” cap. ix, §1. Cfr. x, 3.

¹¹ “Superior . . . cogite . . . parum admodum profecturos seminarii oratione præsertim mentali existunt fructus, sæpe illis proponat iri, si vel nulla vel non recta ratione orient. Quam ob rem maximos atque uberrimos qui ex oratione præsertim mentali existunt fructus, sæpe illis proponat omnique ratione ad illius studium et amorem illuminare nitantur.”

¹² The text is given in full in “Our Priesthood,” by Joseph Bruneau, S.S., D.D.

"Christ Himself brings these truths home to us by His frequent exhortations, and most of all by His example. He was wont to retire into desert places or to go up in the mountains alone; He used to spend whole nights in prayer; He frequently went into the temple; nay, even when the crowds pressed around Him, He used to pray openly with His eyes raised to heaven; and at the end, when nailed to the cross, amid the pains of death, He implored the Father with a loud cry and with tears. *Let us therefore hold this as absolutely certain that a priest, to maintain worthily his dignity and his office, must be devoted in a singular manner to the practice of prayer.* . . . For to the soul that is desirous of its own sanctity as well as of the salvation of others, how many occasions are given every day for turning to God! Inward troubles, the strength and obstinacy of temptations, lack of virtues, remissness in labor and the sterility of it, frequent offences and negligences, the fear of the divine judgments—all these are powerful incentives to us to weep before the Lord. . . .

"On this head it is of the first importance that a certain time should be allotted every day for meditation on the things of eternity. No priest can omit this without being guilty of serious negligence and to the detriment of his soul. . . .

"It is apparent, then, that there exists a great and urgent necessity to return daily to the contemplation of eternal things that the mind and the will, deriving fresh strength therefrom, may be fortified against all allurements.

"Moreover, it behooves a priest to be possessed of a certain facility of rising to and dwelling on heavenly things; for it is his duty to relish, to declare, to persuade heavenly things, and so to order his life above human affairs that whatever he does in the fulfillment of his sacred office he may do it according to God under the instinct and the guidance of faith. Now this habit of mind and this, as it were, native union with God are chiefly produced and protected by a practice of daily meditation—a truth which must be so plain to every thoughtful man that it is unnecessary to dwell longer on it.

"A confirmation, albeit a painful one, of all this is to be found in the lives of those priests who think little of meditation on divine things or really dislike it. For they are men in whom the sense of Christ, that most estimable gift, languishes; entirely occupied with earthly things, following vanity, babbling of trifles, performing their sacred duties negligently, coldly, perhaps even unworthily. . . .

"Among those who are loath or who neglect 'to consider in their hearts' (Jer., xii. 11) there are some who do not hide their consequent poverty of soul, but rather excuse it on the plea that they are entirely given up to the bustle of ministerial life for the manifold utility of others. But they are miserably deluded. For when priests, not accustomed to converse with God, speak of Him to others or give counsel on the Christian life, they are utterly destitute of the divine impulse and their preaching of the Gospel seems to be, as it were half dead. Their voice . . . bears no resemblance to the voice of the Good Shepherd which the sheep listen to for their salvation. . . .

"For all of you, beloved sons, let this exhortation of Ours, which is that of Christ the Lord, take deep root: 'Take ye heed, watch and pray' (Mark, xiii. 33). But especially in the practice of pious meditation let

the efforts of all be engaged, let the soul win confidence from frequent repetition of the words: 'Lord, teach us how to pray' (Luke, xi. 1). . . .

"Finally there remains one noble incentive worth all the others. For if the priest is called another Christ, and is so by reason of the communication of authority, should he not entirely become so, and be held such, also by reason of his imitation of the actions of Christ? . . . Let our chief care, therefore, be to meditate on the life of Christ."

When Father Emery, the Superior-General of St. Sulpice, sent his confrères to Baltimore in 1791, he supplied them with instructions that were to guide them always in the great undertaking for which he had destined them at the cost of great sacrifices. We transcribe some of them in which he insists on the spirit of prayer: "The priests sent to found a seminary at Baltimore will endeavor above all things to be inspired by the loftiest ideal of their vocation. The peculiar spirit of the Society is the spirit of unworldliness. They will, therefore, have as little intercourse as possible with the world, and of all their pious practices those to which they will especially devote themselves are *meditation* and their *annual retreat*."¹⁸

Three years later he was imprisoned, repeatedly taken before the revolutionary tribunal, and more than once expected to be guillotined. In spite of the mental tortures through which he passed, he wrote this letter to Baltimore as (he thought so at least, since he was facing death and glimpsing the next world) his last will. "In a few hours I am about to appear before the revolutionary tribunal, and I expect to be sentenced to death. I avail myself of the last hours of my life to give you and all your confrères my blessing, and to assure you that in heaven, where I hope to be received through God's mercy, I shall not forget you. . . . Do you and the professors strive without ceasing to prepare yourself for this work [training American seminarians for the priesthood] . . . by preferring the spirit of retirement and *prayer*—the inner spirit—to every good work that you may be able to do."

¹⁸ C. G. Herbermann, "The Sulpicians in the United States," pp. 20-21.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

XII. The Tribunal of Penance, or the Confessional

I

Nothing so rouses the curiosity of the non-Catholic who casually enters one of our churches as the sight of a confessional. To his imagination there is something forbidding and awe-inspiring in this cupboard-like structure, with its grates and curtains. Maybe he or she has read some highly colored tale by one of the more lurid Protestant novelists; in any case, he finds it difficult to discover any warrant in the Scriptures for the existence of this item of Catholic church furniture. It may be as well to admit from the start that our familiar confessional—confessional boxes, we say in a homely phrase—was certainly unknown to the Fathers of the Church and the early Christians generally. But this is by no means tantamount to an admission that confession was not practised from the earliest days of the Church.

The Catholic Church has ever firmly believed, and the Council of Trent has solemnly defined, that Penance is not merely a moral virtue which prompts us to atone for our sins, but that it is a Sacrament of the New Law, instituted by our Lord, and proclaimed to be the only means of recovering the friendship of God, if it has been forfeited by grievous sin subsequently to Baptism. We are bound to practise the moral virtue of penance: "Except you do penance, you shall all likewise perish," says our Lord; and St. Peter said to the crowds on Pentecost: "Do penance, and be baptized everyone of you" (Acts, ii. 38). But the Sacrament was instituted when Christ, having breathed upon them, spoke to the Apostles, and in their person to all their legitimate successors: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx. 22, 23).

The Church has always understood these words of Christ as implying that the minister of the Sacrament exercises judiciary powers. It is left to his judgment whether it is meet that he should

blot out sin, or leave the sinner under the weight of his iniquity. Now, how would it be possible to use so dreadful a power, according to the rules of justice and prudence, unless he in whom the power is vested has an accurate and detailed knowledge of the subject-matter upon which he is to pronounce sentence? The bestowal of so great a power upon the priest includes a parallel obligation, on the part of the penitent, to make a full declaration of his guilt, because of the judicial nature of the Sacrament. A just sentence can only be pronounced when the judge is in possession of all the facts bearing upon the case. The confession of one's sins is, without doubt, repugnant to human pride, but it will help us to remember that in confession we expose our sins to the mercy of God in order to secure forgiveness. The Council of Trent (Sess. XIV, 5) words its statement of the matter most felicitously when it says that they who knowingly withhold some grave sin, submit nothing to God's bountiful forgiveness (*nihil divinæ bonitati per sacerdotem remittendum proponunt*).

We are bound to believe, and Trent's definition is borne out by the testimony of history, that even though public penance, or confession, was practised in all the churches of the first three or four centuries, there always was beside it a secret and private use of the sacramental power of the Church. Three sins were the subject matter of public penance, to wit, idolatry, homicide and fornication, which were properly styled *peccata mortalia*. These sins were publicly confessed and publicly expiated. However, it seems certain that public self-accusation was invariably preceded by a private confession, for we find that already Origen (*Hom. II in Ps. xxxvii*) recommends that the sinner should declare his sin privately to a prudent spiritual physician, so as to obtain his counsel as to the wisdom of confessing likewise in public; for it was realized that, good as may have been the effect of such an act of humility on the one who submitted to it, much spiritual harm might be done to those who listened to an admission of grave sins, especially if they were among those of whom St. Paul says that their very name should not be mentioned among Christians, as becometh Saints (Eph., v. 3). Even when a period of public penance (canonical penance) was imposed, the Church invariably made use of her power to forgive sin before its expiration, whenever there was danger, lest the

sinner die in his sin. A curtailment of canonical penance (even in favor of persons not in danger of death) at the request of Martyrs or Confessors of the faith, became a fairly general practice, and is the first instance of those spiritual remittances which we call indulgences.

It is easy to see that at a time when penance was more frequently a public act than a purely private transaction, as in our days, the bishop was practically the exclusive minister of reconciliation. Simple priests did not at first exercise this ministry, though already St. Cyprian grants leave to simple priests to receive the confession of penitents and to lay hands on them for the purpose of absolution; but this was only in cases of necessity. However, we must look upon Cyprian's action as being on a par with the act of a modern bishop who grants faculties to a priest. When reading the pronouncements of early writers on Penance, we must carefully bear in mind that they do not always distinguish between external, canonical penance, and external or public reconciliation of the sinner, and absolution *in foro conscientie*.

Though the matter is involved in much obscurity, it may not be doubted that, side by side with public confession, there existed the practice of private confession. If bishops were for some time the ordinary ministers of the Sacrament, already in the time of St. Cyprian the presbyters concurred in the act of reconciliation (*Ep. xvii*). At an early time, some priests were specially set apart for the purpose of private administration of the Sacrament:

"They who have sinned, if they hide and retain their sin within their breast, are grievously tormented; but, if the sinner becomes his own accuser, he discharges the cause of all his malady. Only let him carefully consider to whom he should confess his sin and the character of his physician, if he be one who will be weak with the weak, who will weep with the sorrowful, and who understands the discipline of condolence and fellow-feeling; so that when his skill shall be known and his pity felt, you may follow what he shall advise. Should he think your disease to be such that it should be declared in the assembly of the faithful—whereby others may be edified and yourself easily reformed—this must be done after much deliberation and the skillful advice of the physician" (Origen, *In Ps. xxxvii*).

It follows from this that, when public confession was judged inexpedient, private confession and absolution were sufficient. More than that, Origen's advice proves that private confession preceded

a public avowal, and public canonical penance did not of necessity presuppose public confession.

Another important point in favor of private confession and absolution, even in the case of public penitents, is that absolution *in foro interno* took place at the beginning, or at least at some time during the period of penance. Had it been otherwise, many persons would have died without absolution, since the canonical penance was often spread over several years—nay, some would have spent their whole life under the weight of sin, since at times men were excommunicated, or condemned to public penance for the whole duration of their life. We must take it that the reconciliation of public penitents by the bishop was not—at least, not invariably—a sacramental absolution, for St. Cyprian prescribes that, if a penitent were to fall dangerously ill, he should forthwith make his confession even to a simple priest, nay, even to a deacon. Now, since the latter has no power of sacramental absolution, it follows that to reconcile a penitent to the Church was one thing, to absolve him from sin another.

St. Augustine makes it quite clear that it was left to the judgment of a priest, privately consulted, to decide whether anything beyond secret confession should be undertaken. He exhorts the sinner, especially if his sin has given scandal to others, not to refuse to make public reparation for his misdeeds (*Sermo cli*).

Private or auricular confession is practised by the Eastern Church as well as by the Western. Such universal observance of an institution which is so humiliating to human nature, speaks more eloquently for its antiquity than books or monuments could do. Who would have dared to introduce, still less, to enforce such a law? If confession had not been looked upon as a law from which there could be no exemption, it would never have become universally accepted. The thing is simply of divine origin, and no mere human device cunningly contrived by the rulers of the Church in order to enable them to exercise authority over the hearts and consciences of men. The Council of Trent rejects with indignation the assertions of the innovators of the sixteenth century that private confession was unknown in ancient days, having been introduced and enforced by the Lateran Council. This Council did not ordain that the faithful should confess their sins (*quod jure divino necessarium*

et institutum esse intellexerat); its aim was to bind the faithful to at least one annual confession.

We have said above that the Sacrament of Penance is a judicial act. Its minister is not only a physician of souls, but he is also a judge. Now, no judge is self-appointed, nor can anyone sit in judgment except over those who are subject to his authority. That is why, during several centuries, the bishops were the ordinary ministers of the Sacrament. In point of fact, they are so to this day, for they alone are, in the fullest sense, the shepherds of the people. When the number of the faithful increased, the bishop was no longer able adequately to tend his sheep, but had of necessity to parcel out his flock and appoint other shepherds over these portions of the fold. Only priests approved for the purpose can legitimately and validly administer the Sacrament of reconciliation. The power to forgive sins is indeed included in the power of Holy Orders; but, as it can only be exercised *in subditos*, the simple priest must receive from the bishop the power of jurisdiction. Only thus is he constituted a judge, able to take cognizance of causes and to pronounce sentence.

II

ORIGINS OF THE CONFESSIONAL

A trial is always a solemn affair; it is not done in a corner, but openly, the judge being conspicuous and placed in a seat of honor. Since Penance is in the form of a trial, it was natural to surround it with a certain solemnity of ceremonial, even though the transaction is performed, at least in modern times, with a good deal of secrecy. The place where the penitential judgment takes place is called a *confessional*. The sight of a confessional is something so familiar that we readily take it for granted that its antiquity is as great as that of the Church, or the use of the Sacrament itself. But it is quite otherwise. The confessional, as we know it, is of comparatively recent origin; it was certainly not found in any church prior to the last centuries of the Middle Ages.

The very nature of the act demands that, whatever may be the attitude of the penitent, the priest should be seated. The form of absolution was long in the nature of a prayer (*forma deprecativa*). Hence, it is possible that the priest stood whilst reciting it, just as

the bishop stood when in the act of reconciling public penitents on Maundy Thursday.

It would be interesting to know something about the manner in which private confessions were heard in the early centuries, but both monuments and writers leave us in almost complete darkness. In the Catacombs of St. Agnes, round the bishop's chair, five other seats were discovered, cut out of the live rock, which were at one time thought to have been used for the purpose of hearing confessions—confessionals in fact. But this theory of Mardri has never been admitted by archæologists. Whatever may have been the practice of earlier times, we know that in the Middle Ages the penitent knelt before the priest quite openly and with none of that secrecy which some people almost imagine to be the essence of the Sacrament. When pronouncing absolution, together with other prayers, the priest laid his hands upon the head of the penitent. He did this, not figuratively as we do to-day, but there was a true physical laying on of hands, which was held, by some, to be necessary for the validity of absolution.

As for the seat of the priest, it was obviously a portable one, there being as yet no place definitely or exclusively set apart for hearing confessions: *Sacerdotes, quum debent audire confessionis, locum sibi eligant in ecclesia convenientem* (Hardonin, "Concil.," VII, 1978). In fact, it would appear that the priest placed his chair close to the altar, for there is frequent mention of confession of sins *ante altare*. St. Thomas has written a small treatise on the Sacraments, and the chapter on Penance throws a certain amount of light on the administration of the Sacrament in the thirteenth century. The Saint bids the priest take great care, when hearing confessions, to take up a position from whence he can be seen by all; especially should he do so when hearing the confessions of women. Care must be taken, however, lest the secrecy of confession should be interfered with, for the judgment here pronounced need be known only to the confessor and the penitent. No other witnesses are required at this divine tribunal save God and His holy Angels, in whose presence judgment is passed. St. Thomas goes on to add that the priest, in the act of hearing the confessions of women, should beware of looking them in the face, for which cause it is expedient that in such confessions the woman penitent should be

placed below the priest, so that they cannot easily see each other. Whilst accusing himself, and especially during the priest's absolution, the penitent should be told to remain in a kneeling position (cfr. St. Thomas, *Opusc. lxxvi, de Pœnit.*).

These details show very plainly that in the thirteenth century there was as yet nothing like a confessional. Confessions were heard in any part of the church; and, far from seeking to escape observation, the confessor was even advised to seat himself in a conspicuous place, at least when hearing the confessions of women—but always out of earshot, because confession is a secret between priest and penitent. If we no longer follow this practice, the confessional should nevertheless occupy a fairly prominent place. The Roman Ritual is very explicit on the subject: *Sacerdos habeat in ecclesia sedem confessionalem, in qua sacras confessiones excipiat, quæ sedes patenti, conspicuo et apto ecclesiæ loco posita, crate perforata inter pœnitentem et sacerdotem sit instructa* (*De sacram. Pœnit.*, 8).

Confessionals as a fixed structure, and more or less of the shape in which we know them, seem to have been introduced about a century or so before the Reformation. St. Charles Borromeo gave detailed directions as to the construction of these articles of ecclesiastical furniture. The Saint's regulations are embodied in the rubrics of the Roman Ritual, and were rendered universally authoritative by successive synods in the seventeenth and eighteenth century. Canons 908-910 inclusive contain the prescriptions of the new Codex. They concern more especially the confessions of women. These may never be heard except in a proper confessional, in which the priest and the penitent are separated by a grate—*fixa ac tenuiter perforata*. The only exception is, of course, sickness or some other real necessity, but even then the Ordinary should prescribe such precautions as may commend themselves to his prudent judgment (Canon 910). As regards the position of fixed confessionals, St. Charles prescribed that they should be placed along the walls of the North and South aisles. However, there is no binding law in this respect, so that a confessional may be placed wherever it is deemed most convenient. In some countries the confessional is not merely a wooden box or cell, but small rooms, divided into two compartments, have been built, sometimes quite distinct from the church,

though entered from the sacred edifice. These rooms, provided with glass doors, are very convenient from the confessor's point of view, especially if he has to deal with penitents who are deaf or hard of hearing. Such confessionals seem hardly to answer the description to be found in the Ritual or the Codex; but, if the Ordinary tacitly allows their use, it would be unjust to blame the priest who builds such rooms instead of a simple box.

One thing should be borne in mind: the tribunal of penance is the place where judgments are delivered in the name of God, where mortal man opens or closes the gate of heaven, where divine mercy is dispensed. We owe it to so great a Sacrament that the place where it is administered should not be vulgar and unbecoming. Moreover, the form of the confessional should harmonize, if at all possible, with the architectural features of the building in which it stands; and—a detail of no small importance—it should not be so incommodious as to become an instrument of torture to the priest who may have to spend long hours imprisoned within its necessarily restricted space.

The ceremonial to be observed by the confessor is of the utmost simplicity. He should be vested in surplice and purple stole. It is customary for the penitent to ask the priest's blessing on entering the confessional and to recite the *Confiteor*. But in these days (when, thanks be to God, confessions are numerous because of the frequency of Holy Communion) the pastor is justified in training his people to say the *Confiteor* before they enter the confessional. If a priest has many people to hear, much time would be taken up, and it is certainly not interesting to hear the *Confiteor* said fifty or a hundred times, or even more often, in the course of one single Saturday night.

The first clause of the form of absolution is deprecatory; the others are absolute. The two prayers, *Misereatur* and *Indulgentium*, may be omitted if there are many penitents—likewise the prayer beginning with the words *Passio Domini nostri Jesu Christi*. The surplice and stole are not essential; hence, confessions may be heard without the priest wearing them. Furthermore, confessions of men need not necessarily be heard in a confessional, or even in church; they may be heard in any place which is not, of its own nature, derogatory to the awful sanctity of the Sacrament.

ANSWERS TO QUESTIONS

MARRIAGE DURING PROLONGED ABSENCE OF PRIEST

Question: The pastor of parish A announced the banns of marriage for the first time between Elizabeth and Herman on a certain Sunday. The pastor feeling ill that evening went 225 miles to a city to consult a physician. A serious operation was performed which necessitated a delay of five weeks in a hospital. In the meantime the above-mentioned parties consulted a neighboring pastor about their coming marriage as the date was set. The bishop had appointed no substitute for the parish A, and it was left without services. Arrangements were made by the neighboring pastor to have the ceremony performed in his own church. Later the couple desired to be married in their own church in the parish A. To this wish the pastor of the neighboring parish acceded, and he celebrated a nuptial Mass and performed the marriage ceremony at the church of parish A without delegation from the bishop or the pastor of the parish. The distance from the home of the bride to the church of the neighboring parish is fifteen miles. Can Canon 1098 save the validity of this marriage?

SACERDOS.

Answer: It is quite certain that the marriage was invalid. The distance of fifteen miles may under certain circumstances be sufficient to excuse the parties from going to the neighboring pastor to be married in his parish, although in the above case it does not seem to have been very difficult for them to get to the neighboring pastor, since they went there to tell him that their pastor had disappeared. It does not suffice for the purpose of making use of the concession of Canon 1098 that there is no priest in the place, and that it can be reasonably foreseen that there will be no priest in that place for a month to come; but it is necessary also that one cannot without great difficulty get to another priest authorized to witness marriages or have such a priest come to the place. At the present time there is no excuse for the priest of the neighboring parish not to get the necessary delegation from the bishop, for with telegraph and telephone and mail service it is not difficult to get delegation from the bishop within a short time. Besides, charity for the people so cruelly abandoned by a priest, who could travel 225 miles to look to his own health but cared nothing about informing his bishop about the matter, should have prompted the neighboring pastor to inform the bishop that the people had been left without priest and services.

RECEIVING HOLY COMMUNION AFTER BREAKING THE FAST FOR
REASON OF ILLNESS

Question: A widow sixty years of age has suffered from epilepsy from her youth. She does not stay in bed but carries on her housework in her little home. She takes the epileptic fainting spells a few times a year only, because she takes certain pills which prevent these fits. Any day that she does not take the pill in the morning, she is almost sure to fall into one of those attacks. She comes to church for Mass, but always after taking her medicine first. The pastor admits her to Holy Communion after she has taken the pill and a cup of coffee. Is the conduct of the pastor in accord with the law? MARQUIS.

Answer: The woman cannot receive Holy Communion under the concession of Canon 858, §2. The epilepsy may be considered as an illness, and the medicine she takes is evidently necessary to prevent attacks. The law of the Church does not allow that everyone who has some illness or other may receive Holy Communion once or twice a week without fasting, but speaks of those sick in bed (*decumbentes*). Though Vermeersch-Creusen (*Epitome*, II, n. 124) says that the term "*decumbunt*" has by usage been interpreted in such a sense that even those sick people who go to church may make use of the privilege of Canon 858, §2, provided they have an ailment which ordinarily would confine people to their bed, we cannot agree with this opinion. If the Church meant that all those who are afflicted with a serious ailment and cannot receive Holy Communion fasting may take medicine or liquid food, she would have said so. As the law stands, the terms are quite plain, for everybody knows what "*infirmi*" and "*decumbunt*" mean. The first concession in favor of the sick was made by Pope Pius X in 1906, and he used the same terms of "*infirmi*" and "*decumbunt*." The Sacred Congregation of the Council issued a declaration on March 25, 1907, to the effect that the term "*decumbunt*" includes also those sick persons who have a serious illness of a character that they cannot stay in bed (*e.g.*, severe forms of asthma), or who can get out of bed for several hours during the day (as patients usually do when convalescing). Even that declaration is an extension of the term "*decumbunt*" in its usual and obvious meaning. In any case, it does not comprehend people who have a serious ailment perhaps for their whole lives, but are attending to their daily work and duties.

One may ask why should these latter be deprived of the great

grace of Holy Communion when they cannot receive fasting. The Church evidently does not want to give them permission in the form of a general concession lest it be abused and the Eucharistic fast be broken for no serious reason. But the Church is willing to give individual permission, as is evident from the faculties of the Apostolic Delegates, Nuntios, etc. It reads: "Concedendi infirmis non decumbentibus, qui tamen tali morbo laborant, quo, iudicio medici, ieiunium sine discrimine servare nequeant, ut communionem semel in hebdomada percipere valeant non servato ieiunio, ut supra." The "ut supra" refers to the preceding faculty whereby the Apostolic Delegate may allow persons confined to bed to receive once a week even before they have been sick for a month, permitting them to take medicine or liquid food.

PRIESTS AND THE SAVING OF MONEY

Question: Father Slater, S.J., writing in the January issue of *THE HOMILETIC AND PASTORAL REVIEW*, does not consider a sum of thirty thousand dollars left by a priest after his death as a scandal. I feel quite certain that the overwhelming number of the secular priests not only never have the chance to save that much money and do their duty as priests, but that they feel the impropriety of hoarding up more money than necessary when so much good can be done with it while they are living.

SUBSCRIBER.

Answer: It may be difficult to state how much or how little money a priest can have at his death without provoking unfavorable comment on the part of the laity, because many are so narrow-minded or so void of common sense that they would make unfavorable comment if the priest left a few thousand dollars at his death. In view of that fact, it seems best to do what is right and not mind what people say. The priest must not be known as a miser, nor as a speculator or money-grabber, for these are real scandalous characteristics entirely out of harmony with the office and character of a minister of Christ. If the priest will avoid these things, it does not matter much whether he does save twenty or thirty thousand dollars in the course of many years of work. If he has a chance, he ought to save enough so as to provide for old age and the days when he may be disabled from holding a position. Why a man whose heart is not set on money should save more than twenty thousand, is not easy to understand, for ordinarily that amount should suffice to make him independent of the charity of his diocese.

However, it is not necessary to speak of the great sum of money saved by a priest who in every way lives up to the spirit of his calling; for, if he does, he will not be able to save very much even in the course of many years, unless he denies himself the most ordinary comfort and recreations.

What perhaps scandalizes more than the amount of money left at the death of a priest, is the manner in which the money is disposed of. If all of it goes to undeserving relatives (especially when they are not in need), it does not seem as though the priest understood how to use his temporal means and the sacrifices he made to save the money to the best spiritual advantage, since the Church in our country is still engaged in pioneer work in many a large territory, where people have no chapels, no Catholic schools and no priests, because there are no means to have these things.

VOTING FOR ONESELF IN CANONICAL ELECTION

Question: Would you please explain Canon 170 which states that nobody can cast a valid vote for himself. If one does so in violation of this Canon, is his one vote invalid in the sense that it is not to be counted at all, as though he had been absent from the election; or does his vote invalidate the entire election though there is an overwhelming plurality in favor of some other person? Is the election invalid, if apart from the one vote cast in his own favor the same person has more than a plurality of votes of others to elect him?

RELIGIOSUS.

Answer: One must distinguish between an invalid election and an invalid vote. There is no doubt that the vote of one who votes for himself is invalid, and that his vote cannot be counted; it is as though he had not voted at all. The Code does not say that the election is invalid. If there is some voter who cast such an invalid ballot, Canon 101 applies which states that the one is elected who, discounting the invalid votes, has the absolute plurality of the valid votes in his favor. The election is invalid only in those cases in which the Code declares it invalid—*e.g.*, when more than one-third of those who have a right to vote are not legitimately called to the voting, and for that reason do not appear at the voting (cfr. Canon 162), or if the voters admit one to vote who has no right to vote (cfr. Canon 165), or if the voters knowingly admit a voter who has been excommunicated by a declaratory or condemnatory sentence (cfr. Canon 167, §2), or if the number of votes cast out-

numbers the voters, i.e., somebody having cast two or more votes (cfr. Canon 171). Otherwise, the general principle of Canon 167, §2, holds that, if there is somebody admitted who is incapacitated from voting, the vote is null and void, but the election is valid unless it appears that without the invalid vote no candidate has the required plurality of votes.

INDULGENCE AT THE ELEVATION OF THE HOST AND EXPOSITION

Question: Can the indulgence granted to those who at the Elevation or at the Exposition of the Sacred Host devoutly look at the Host and say "My Lord and my God," be gained during the exposition of the Blessed Sacrament as often as one looks at the Host and repeats the aspiration?
SACERDOS.

Answer: Beringer-Steinen have been quoted by some authors as saying that the indulgence can be gained repeatedly at the Exposition, and their work on indulgences is approved by the Sacred Penitentiary. In the German edition of Beringer-Steinen (I, n. 308), there is no indication that the indulgence can be gained repeatedly, for they merely translate the words of the Decree of Pope Pius X granting the indulgence. As to the approval of the work, that approbation of the Sacred Penitentiary does not mean that every opinion and explanation of the decrees on indulgences is approved by the Holy See.

It does not seem probable from the wording of the decree (*qui . . . sanctissiman hostiam aspexerint, non solum cum in Missæ Sacrificio elevatur, verum etiam cum solemniter exponitur*) that the indulgence can be gained repeatedly at the Exposition. The *elevatur* and *exponitur* seem to be employed in the same way to mark the moment when the acts for gaining the indulgence are to be performed. It would be a gratuitous interpretation to say that at the Elevation the indulgence can be gained once only, while at the Exposition it can be gained as often as one repeats the acts during the Exposition. If the Holy See meant to grant the repeated gaining of the indulgence during the Exposition, it could easily have said so.

ARTIFICIAL FLOWERS ON THE ALTAR

Question: May artificial flowers made of paper and other materials be used for the decoration of the altars in churches?
RUBRICISTA.

Answer: The Central Papal Committee of Sacred Art declared

on December 1, 1925, that all improper ornaments and decorations, as flowers and palms made of paper, tin and similar material (which it calls a vulgarity), be eliminated from the altars. The *Cæremoniale Episcoporum* (lib. I, cap. 12, n. 12) states that the altar may be decorated with vases containing flowers and aromatic branches or artificial ones of silk. It is evident that artificial flowers are not forbidden, provided they are really an ornament to the altar both as to their workmanship and material.

DAILY HOLY COMMUNION OF PRIESTS DURING ILLNESS AND THE EUCHARISTIC FAST

Question: Are priests permitted to receive Holy Communion daily during their illness without observing the Eucharistic fast? SUBSCRIBER.

Answer: There is a concession of the Sacred Congregation of the Sacraments, March 29, 1926 (cfr. *Monitore Ecclesiastico*, February, 1927, p. 45), which allows all priests of the "Associatio Sacerdotum Adoratorum," instituted by Blessed Peter Julian Eymard, to receive Holy Communion (*more laicorum*) during their illness, if they in the judgment of their doctor cannot remain fasting and have to take medicine or some liquid food. They must notify the local Ordinary and get his permission. The concession is granted for seven years (*i.e.*, to March 29, 1933). A Declaration of the Sacred Congregation of the Sacraments, February 1, 1927 (*Monitore Ecclesiastico*, April, 1927, p. 97), states that the local Ordinary may not give this permission in a general way once for all. He may, however, delegate the vicars forane (deans) and religious Superiors of houses for their subjects, so that the infirm priests may have recourse to them for the permission, but he should not delegate the faculty for more than a year at a time.

INDULGENCING RELIGIOUS ARTICLES BY MAKING THE SIGN OF THE CROSS OVER THEM

Question: In reference to blessing religious articles with the sign of the cross, various phrases occur in different faculties: "unico signo crucis," "simplici crucis signo," "una benedictione." Are these synonyms so that they are used interchangeably? Is it true that, when there is no special formula or prayer required for attaching an indulgence to religious articles, the various indulgences may be attached by one sign of the cross for all? STUDIOSUS.

Answer: It seems there is no general rule to determine the mean-

ing of the various phrases. Consequently, the individual concessions for blessing religious articles with indulgences should be examined to ascertain whether the use of a special form of prayer is necessary or whether a sign of the cross with the intention to attach the indulgence suffices. Beringer-Steinen (I, n. 836, ed. 1921) explains the Decree of the Holy Office, May 18, 1914, to the effect that a priest who has various faculties for blessing religious articles with indulgences can attach all these indulgences by making one sign of the cross only over the objects, provided none of the faculties require any special vestment (*e.g.*, stole), form, or other ceremony. As an example, this work gives the faculties to attach the Papal Indulgences, the Brigittine and Crozier Indulgences, the *toties quoties* Indulgence to crucifixes for the dying, and the Indulgence of the Way of the Cross to crucifixes. If the priest has before him rosaries, medals and crucifixes, all these can be blessed with one sign of the cross, and they will have the indulgences which can be attached to the objects—*i.e.*, the rosaries will be blessed with the papal indulgences, the Brigittine and Crozier Indulgences, the crucifixes with the Papal, *toties quoties* indulgence for the dying and the Way of the Cross Indulgences, the medals with the Papal Indulgences. An exception is made for blessing the scapular medals which are to be blessed to take the place of various scapulars (*e.g.*, the five scapulars), in which case the sign of the cross has to be repeated for each scapular that the medal is to replace.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Consanguinity and the Pauline Privilege

By E. J. MAHONEY, D.D.

Case.—Titius contracts and consummates marriage with his sister, Mævia, both persons being born in infidelity. After some time Titius was instructed by a Catholic missionary; he embraced the Christian faith and was baptized. As soon as his wife learnt this fact, she herself desired to be baptized. Before the missionary received her into the Church, he began to wonder whether the pair would have to be separated afterwards, and whether they would then be free to contract fresh marriages. Being uncertain what line to take, the missionary received Mævia as a candidate for baptism, and then wrote to an old college friend who was teaching theology in the seminary.

The theologian put the case to his class. Some of them held that the marriage was altogether invalid, and that the parties should be separated; they would then be free to contract fresh marriages. Some took the view that it was a proper valid marriage, and that the parties should remain as husband and wife. One of them proposed that the matter could be rectified as follows: let the Pope in the plenitude of his power dissolve the marriage; the marriage thus dissolved, the parties could quite safely and without any fear of invalidity contract fresh marriages. He was of the opinion that, if the Pope could dissolve the marriages of the faithful which were not consummated, with all the more reason could he dissolve this marriage—for the bond in Christian marriage was much stronger than the bond of non-Christian marriage. The controversy among the students became so heated that the teacher insisted on complete silence, and when order was restored put the following questions:

(I) What degree of consanguinity invalidates marriage in natural law and in Canon Law?

(II) Can the Pope dissolve a marriage that has been consummated in infidelity?

(III) What is the solution of the present case?

Solution—I. *What degree of consanguinity invalidates marriage in natural law and in Canon Law?*

Consanguinity or blood relationship is the bond that unites two persons of the same blood—*i.e.*, who come from the same stock within certain limits, or of whom one is the direct descendant of the other.

The *stock* is the person from whom the parties mutually related draw their origin. Thus, parents are the stock in relation to brothers and sisters, grandparents are the stock in relation to first cousins, etc.

The *line* is the series of persons united with one another by a bond of consanguinity: the *line* is *direct* when the persons are descended the one from the other (*e. g.*, grandfather and grand-

child) : it is *collateral* when persons come from a common stock (*e. g.*, cousins).

The *degree* is the measure of the distance between persons related in the same line. It is ascertained and recorded by indicating the line, the degree, and the multiplicity of relationship in the case where there are several common stocks.

In the direct line, there are as many degrees as there are persons (excluding the stock) ; for example, father and daughter are in the first degree direct line.

In the collateral line, there are as many degrees as there are persons on the one side of the line (excluding the stock) ; for example, first cousins are in the second degree collateral line.

If the collateral line is unequal, it is the longer one which determines the distance, but it is usual to indicate the distance on both sides, for example, uncle and niece are in the second degree collateral line mixed with the first (*cfr.* Canon 96). (*Cfr.* De Smet, § 594.)

A. In Roman Canon Law.

The present legislation re the diriment impediment of consanguinity is contained in Canon 1076.

(a) In the direct line marriage is invalid between all ascendants and descendants, whether legitimate or illegitimate.

(b) In the collateral line marriage is invalid to the third degree inclusively.

With regard to this ecclesiastical legislation, note the following points. (i) The method of calculating the degrees of relationship in the collateral line is different from that which obtains in Roman civil law. English civil law is practically the same (*cfr.* Stephens, I, 302; II, 321);

(ii) Before the Codex, the impediment of consanguinity extended to the *fourth degree* collateral line. Also the censures in force before the Codex against persons presuming to marry within the forbidden degrees are abrogated by the Codex according to Canon 6, n. 5. There remains the penalty of "infamia" directed against incest in Canon 2357.

(iii) Third degree relationships are minor impediments; the other degrees are "major." The distinction has an importance in

cases of error in drawing up the petition (cfr. Canons 1042 and 1054).

(iv) The Church is accustomed to dispense for proper canonical reasons in collateral consanguinity beyond the first degree, but a dispensation "*ad contrahendum matrimonium*" is never granted for the first degree collateral line or for any degree of the direct line. The reason is that the prohibition of marriage within these degrees is touching on the natural law, which we are going to discuss in the next point. Moreover, if there is some doubt whether these degrees exist or not, the matrimony will not be permitted (Canon 1076, §3). The reason again is the connection with the natural law. Therefore, faculties as those in Canons 1043-1045 must be interpreted according to the practice of the Church in granting dispensations. The Commission on the Codex (June 2-3, 1918) reaffirms the principle of Canon 1076, §5. It is in effect an exception to the general rule, "*impedimentum dubium impedimentum nullum*."

B. The Natural Law. When we say a thing is forbidden by the natural law, we mean that it is intrinsically evil always and everywhere. The traditional Catholic moral philosophy establishes the criterion between what is good and evil in human actions as consisting proximately in human nature. We reject the various systems of positive ethics which seek a criterion between ethical good and evil in positive law, customs, evolution, etc. (cfr. Cronin, "Ethics," Vol. I, p. 120; Cathrein, "*Philosophia Moralis*," pp. 75 sq.).

Some actions (such as murder or suicide) we can decide without any difficulty to be contrary to the natural law. Other actions can not be judged so easily by the light of reason, and it is precisely here that the value of positive law (as determining and declaring the natural law) is perceived, especially when that law issues from an authority erected by God "to teach all nations."

Why concern ourselves so much, therefore, with this somewhat vaguely determinable "natural law"? Because (a) the Church has no authority to dispense, or give permission to perform actions, contrary to the natural law; (b) unbaptized persons do not come within the ambitus of ecclesiastical law, and are therefore to be guided by the natural law and by the just positive laws of the civil authority under which they live.

To what extent, therefore, is marriage between blood relations forbidden by the natural law?

(i) Marriage between father and daughter (*i. e.*, first degree direct line) is clearly and certainly forbidden by the law of nature (De Smet, § 607; Tanquerey, § 964). It would be an outrage on the natural law of reverence and subordination that children owe to their parents. The extent to which natural repugnance to this terrible incest is observed by primitive and barbarous nations may be seen in such authors as Westermarck (*History of Human Marriage*). There is also the physical fact that children resulting from this incest are feeble and defective.

(ii) Marriage between more distant degrees of the direct line is not so clearly and certainly forbidden by the natural law. Most authors hold that it is forbidden for the same reasons as in the first degree. Others (Billuart-Cajetan, commenting on St. Thomas, II-II, Q. cliv, a. 9, ad 3) regard the prohibition as arising from purely ecclesiastical law. St. Thomas (*loc. cit.*) appears to favor the view that it is forbidden by positive law. At the most, therefore, the point is doubtful, and moreover not likely to occur in practice that a grandfather would marry his granddaughter. Some authors discuss these points with a curious inconsequence—*e. g.*, beyond the first degree direct line marriage cannot be forbidden by the natural law, for, if Adam were to return to the earth, he would be unable to marry anybody.

Ecclesiastical law determines the matter, and, as we have noted above (2, A, iv), permission will not be given in the direct line for all degrees even where consanguinity is doubtful.

(iii) Marriage between blood relations of the collateral line is still more difficult to determine from the natural law alone. All authors agree that there is no impediment of the natural law between cousins. The chief point to determine is accordingly the natural prohibition between brother and sister.

(a) Prümmer (III, § 833) maintains that the more probable opinion is that this impediment is of ecclesiastical origin. His reasons are: (α) Adam's children must have married in this degree, from the nature of things; (β) it is absurd to suppose that God allowed the natural law to be broken at the very beginning of the history of the human race; (γ) it is St. Thomas' opinion (*loc.*

cit.); (δ) Benedict XIV (October 11, 1757) quotes St. Thomas in its favor, while pointing out that theologians are not agreed on the point; St. Thomas also quotes St. Augustine.

(b) De Smet (§ 607) maintains with the majority of authors that the origin of the impediment is of the natural law. The difficulty of this view is in explaining the marriage of Adam's children. They are forced by some distinction to maintain that it was not against the natural law then, but is now (*e. g.*, Tanquerey, § 65; the prohibition is a secondary not a primary precept of the natural law; therefore, God could dispense from it).

At the most, therefore, the point is doubtful, and is determined by ecclesiastical law (I. A, iv). I incline to the view of Prümmer.

II. *Can the Pope dissolve a marriage which has been consummated in infidelity?*

(1) The whole question of marriage of infidels is bristling with great difficulties. They are certainly not subject to ecclesiastical laws (*cfr.* above, I, B). Let us formulate first the points which are certain:

(i) The "legitimate" marriages of non-baptized persons are not subject to the laws of the Church, but are regulated by the just requirements and impediments of civil law. This point is agreed to by all authors, based on the practice of the Church regarding these marriages (*e. g.*, Prümmer, § 651). Indirectly, they may come under church law, if an infidel is contracting with a Christian.

(ii) Except in cases which are connected with the application of the Pauline Privilege (*cfr.* below, II, 2 ii), the marriages of infidels among themselves are indissoluble. I put this proposition in a qualified manner—"except . . . etc.,"—because the Pauline Privilege, being instituted in favor of the baptized party, has gradually had its ambitus enormously extended. There are any number of cases cited by authors in which it appears theoretically that the Pope has dissolved legitimate marriages of infidels which have been consummated in infidelity (thus, Tanquerey, § 741; De Smet, § 333). But in all these cases there is some question of the application of Pauline Privilege, outside of the usual circumstances of interpellations being observed, etc. It seems better, therefore, to state the theory as we have done. These marriages cannot be dissolved by the Pope because they are not subject to his authority.

They cannot be dissolved by the State, because they are indissoluble by divine law.

(iii) The Pope cannot dissolve the marriage of two infidels who have both been baptized, and after baptism consummated marriage again. The reason is that such a marriage, if legitimate before baptism (*i. e.*, invalidated by no impediment of natural law or just positive civil law), becomes a sacrament by Baptism, and being consummated is entirely equivalent to any other Christian marriage consummated—it is dissolved only by death (Canon 1118).

(iv) The Pope can dissolve a marriage of infidels, if only one party is baptized, and the marriage was not consummated either before or after baptism. He can dissolve the marriage of Christians which is *ratum non consummatum*: *a fortiori*, he can use the same power when only one party is baptized, since there is considerable doubt whether such a marriage is a sacrament at all (Prümmer, § 649).

(2) So far there is substantial agreement. The following points are disputed, but I will set out the propositions in the sense that I believe to be the more probable and more common doctrine.

(i) It seems the more probable view that the Pope can dissolve a marriage which was legitimate and consummated in infidelity, but which has not been consummated after the baptism of both parties (Lehmkuhl, II, 929; Prümmer, III, § 680). The reason is that only a Christian marriage *ratum et consummatum* is indissoluble. The marriage we are considering was *consummatum* before baptism, *ratum* by baptism (*i. e.*, becomes a sacrament). Before it can be absolutely equivalent to a Christian consummated marriage, it must be consummated again. Until the consummation occurs, it can be dissolved like any other marriage which is *ratum non consummatum*.

(ii) If only one party is baptized and the previously legitimate marriage is consummated after baptism, the Pope's power in the matter is not clear. The Church *de facto* will never dissolve a marriage consummated which was contracted with a dispensation in "disparitas cultus," even though there is some doubt whether such a marriage is a sacrament (cfr. above, II, 1, iv).

In practice, there is no difficulty in our case as the baptized party can always use the Pauline Privilege, whereupon the marriage, be

it noted, is dissolved by the second marriage entered into under the privilege. In the various cases cited by the authors where apparently the ordinary rules do not apply re the Pauline Privilege, and where there is apparently what might be considered theoretically as a papal dissolution, it seems to me better to consider this papal act as an authentic determination of the limits of the Pauline Privilege, and not as an act of Papal dissolution.

III. *Solution of the Case.*

Let us take first the views profounded by sections of "thought" in the professor's class.

(a) The first views are simple in their application. Some said the marriage of Titius and Mævia was valid, others that it was invalid. Both are entitled to their opinion according to the doctrine described above (I, B, iii, a-b).

All the authorities on the point agree that, owing to its doubtful nature, cases of this sort must be referred to the Holy See. The judgment of the Holy See would no doubt be determined by considering (a) whether such a marriage was regarded as valid by the civil authority of the place (cfr. II, 1, i); (b) consequently, whether the fact of two Christians living together in such a near degree of relationship would cause scandal; (c) whether the parties wished to continue as man and wife. If (a) and (c) were answered affirmatively, and (b) negatively, the marriage would become *ratum* by the baptism of Mævia and the parties would be allowed to continue living together.

If (a) were answered negatively, then no matter what the answer to (b) and (c), they could not continue living together. To allow their union would be equivalent to the Church dispensing the impediment—which she never does (cfr. above, I, A, iv).

If (a) is answered affirmatively, and (b) and (c) negatively, the solution depends on which party is unwilling. If Mævia is unwilling, Titius could use the Pauline Privilege, provided he effected his second marriage before Mævia was baptized. If Titius is unwilling, I think the Holy See would solve the case by declaring the marriage invalid on grounds of opinion (I, B, iii, b).

(b) The view of the student who introduced the point of view of papal dissolution, takes it for granted that (i) the marriage is valid in the sense of I, B, iii, a, *supra*; (ii) the Pauline Priv-

ilege cannot be used, or the parties do not wish to use it. In accordance with the doctrine of II, 2, i, *supra*, the Pope could dissolve provided it was not consummated after the Baptism of both. If consummated after the baptism of Titius and before the baptism of Mævia, I think the Pope could not dissolve the marriage, as all the cited cases of similar Papal action are concerned with the application of Pauline Privilege (II, 2, ii).

(c) The practical conclusion of all the authors is: Refer the case to the Holy See with a detailed account of all the circumstances.

ROMAN DOCUMENTS

SACRED CONSISTORY

Before the creation of new Cardinals and the appointment of Bishops, the Holy Father delivered, as usual, an address to the assembled Cardinals—the so-called Allocution. He first speaks of the great pleasure with which he witnessed the solemnities conducted in commemoration of the third centenary of the foundation of the Urban College at Rome (by Bull of Pope Urban VIII, August 1, 1627). The great merit of the College is that it has sent many truly apostolic men into the missions among the heathens.

Next, the Pope refers to the civil war in China, and says that the devastation, bloodshed and murder there have saddened his heart. He is certain that the disturbance did not come from the Chinese themselves, whom he considers lovers of peace and good-will, but from outside agents. The Holy Father assures China that he will always have affectionate sentiments towards the nation, and, if they were so happy and grateful when he himself consecrated six native Chinese priests as bishops, he will give them even much greater proofs of his esteem for China whenever the occasion presents itself. He praises the missionaries and the Catholics of China, who remained true to their duties, displaying fervor and fortitude in the midst of the disturbances.

The Holy Father also speaks of the persecution of the Catholic Church in Mexico, which persecution is a sequel of the unchristian and irreligious doctrines of a new social order preached in public and secret without practically any action of the civil governments to stop the cause of the eventual ruin, not only of the Church and Christianity, but of all order and peaceful life. The common Father of Christendom sympathizes with the Bishops and the Catholic people of Mexico in their sufferings, and says that their courage has made them equal to the heroes of the Faith who have in the past glorified the Church. He thanks the Bishops of the United States, who have so generously come to the aid of the Mexican Church and assisted their oppressed colleagues.

Finally, the Pope speaks of the disturbances which the "Action Française" has caused among the Catholics of France. He says

that many of those who were once in favor of that organization, especially young people, have either individually or in a body personally or through their bishops signified their submission to the teaching authority of the Pope. Others, however, continue to support the "Action Française" in spite of its condemnation, and insult the Vicar of Christ by saying that he is ignorant of the nature of the work of the association, or that he is wrongly informed by his advisers, or deceived, or partial, or that he has gone beyond the limits of his spiritual authority and tries to impede what is for the welfare of the country, etc. The Holy Father answers that he can but quote the words of St. Paul: "But as to me, it is a thing of the least account to be judged by you, or by human judgment: but neither do I judge myself . . . but He that judgeth me is the Lord" (I Cor., iv. 3-4). The Holy Father is greatly consoled by the fact that the French Episcopate has given a great example of Catholic Unity by their entire agreement with the teaching of the Head of the Catholic episcopate.

After the allocution, the Holy Father announced the creation of two new Cardinals, namely, Joseph E. Van Roey, Archbishop of Malines (Belgium), and August Hlond, Archbishop of Gnesen-Posen (Poland).

Among the appointments to vacant dioceses are: Right Rev. Joseph MacNamee to the Diocese of Ardagh (Ireland); Right Rev. Michael O'Brien to the Diocese of Kerry and Aghadoe (Ireland); Right Rev. Emmet Walsh to the Diocese of Charleston (So. Carolina).

The Holy Father also made public other appointments of bishops who had previously been raised to that dignity by Apostolic Letters. Among these are: Most. Rev. Paschal Robinson, O.F.M., Titular Archbishop of Tyana; Right Rev. Thomas Toolen, Bishop of Mobile; Right Rev. Matthew Cullen, Bishop of Kildare and Leighlin; Right Rev. Henry Rohlman, Bishop of Davenport; Right Rev. George Finnigan, C.S.C., Bishop of Helena; Right Rev. Alfoons O. Gagnon, Bishop of Sherbrook; Right Rev. Homer Plante, Auxiliary Bishop of the Archdiocese of Quebec (Sacred Consistory, June 20, 1927; *Acta Ap. Sedis*, XIX, 233-245).

APOSTOLIC INTERNUNTIATURES ESTABLISHED IN THE REPUBLICS
OF LATVIA AND LITHUANIA

In 1922 the Holy See appointed one Apostolic Delegate for Lithuania, Latvia and Esthonia. Now, at the request of the Republics of Lithuania and Latvia, the Holy See appoints Apostolic Internuncios for the two countries, and the Holy Father expects that the special honor done to the two nations will greatly benefit the Catholics of those countries (Apostolic Letters, for Latvia, October 31, 1925; for Lithuania, January 31, 1927; *Acta Ap. Sedis*, XIX, 245, 247).

PONTIFICAL APPOINTMENTS

The following have been appointed Domestic Prelates to His Holiness: Right Rev. Msgri. Francis M. Orr (Diocese of Leavenworth), William Berg (Diocese of Fort Wayne), James F. McGloin (Diocese of Buffalo), Charles Payne (Diocese of Nottingham).

Dr. James Walsh Benson (Diocese of Middlesborough) has received the *Commenda* of the Order of St. Gregory the Great, and Mr. Thomas J. Maloney (Diocese of Newark) has been made Knight of the Order of St. Gregory the Great.

Privy Chamberlain of His Holiness: Rt. Rev. Msgr. Peter J. Dunne (Archdiocese of St. Louis).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of October

SEVENTEENTH SUNDAY AFTER PENTECOST

Love of God

By BERTRAND F. KRAUS, O.S.B., S.T.B., M.A.

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind" (Matt., xxii. 37).

SYNOPSIS: *Introduction: In obeying "the greatest and the first commandment," we also obey the second—that is, love of our neighbor.*

I. Why should we love God?

Because God (1) loved us first; (2) wills our love; (3) rewards us for our love, (a) with graces; (b) with eternal life.

II. How should we love God?

With our whole heart, with our whole soul, with our whole mind. This we do by faithfully observing His commandments.

In this morning's Gospel Jesus Christ offers for our obedience two commandments, namely, that we love God and our neighbor. The first He calls "the greatest commandment," and the second, as He tells us, is "like to this." Since the second, then, is but a corollary which follows from the first, it is quite clear that, in observing the greatest commandment, we at the same time observe the one modeled after it. Let us, therefore, confine ourselves this morning to the first commandment—that is, love of God—and ask ourselves why we should love God, and how we can show Him our love.

WE SHOULD LOVE GOD BECAUSE HE LOVED US FIRST

The very first reason that we can find for loving God is His sincere, abiding, unsurpassable love for us. "I have loved thee with an everlasting love" (Jer., xxxi. 3), He says. And He has given one proof after another that His love for us is deep-seated. For has He not chosen to create us, to make us His children and heirs of heaven? And what does He expect in return? Nothing, save our love. How can we deny Him this one thing He asks of us,

when we consider that He made us out of nothing; that, of the myriads of creatures He has brought into existence, He has chosen to make us men endowed with intellect and free will; that He has deigned to make us members of His saving Church? To deny Him our love would be an act of the basest ingratitude, of the most shameless disrespect. Then, indeed, could we be justly reproached in these words: "Is this the return thou makest to the Lord, O foolish and senseless people? Is not He thy father, that hath possessed thee, and made thee, and created thee?" (Deut., xxxii. 6).

He not only created us; He also preserves us. All that we are and have we owe to Him. Like a loving and generous Father, He supplies us with our daily needs. In numberless ways He shows up His gentle kindness and mercy by showering upon us thousands of favors. Indeed, "what hast thou that thou hast not received?" (I Cor., iv. 7). This should certainly excite our gratitude and love. But especially should we be aroused to a deep sense of love in the thought that our Divine Savior so loved us that He even laid down His life to redeem us from sin. He underwent the most bitter torments, the most shameful death, that by His suffering we might be freed from the pains of hell, that by His death we might enjoy life eternal. God certainly loved us with an abiding love, thus to lay down His life for us miserable sinners (Gal., ii. 20). And shall we not return affection for affection, love for love? What other return can we make? What, indeed, shall we render to the Lord for all He has rendered to us?

WE SHOULD LOVE GOD BECAUSE HE WILLS IT

Our Lord answers this question Himself by telling each one of us: "My son, give Me thy heart" (Prov., xxiii. 26). God wills that we love Him; that we show Him the respect due to Him as our Creator, our Preserver, our Redeemer; that we honor Him as our Father; that we obey Him as our Lord and Master. This God already demanded in the Old Law—the law, not of love, but of fear. In the Book of Deuteronomy (x. 12) He made known this law: "And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in His ways, *and love Him*, and serve the Lord thy God, with all thy heart, and with all thy soul?" St. Basil again and again tells us that, for all the

favors that God graciously grants us, He asks and wills nothing else but our love.

WE SHOULD LOVE GOD BECAUSE HE REWARDS US FOR OUR LOVE

In following the wicked counsels of the devil, we are led to wretchedness and eternal misery, whereas in following the loving advice of our kind Lord we are given abundant graces, we receive a reward exceeding great. In the first place, we obtain pardon for our sins. Nay, more. We shall receive the grace from God that we "shall refrain from them, and shall be heard in the prayer of days" (Ecclus., iii. 4). O happy thought! How good God is to those that love Him! He pardons our offenses, helps us to overcome the malignant suggestions of the Evil One, gives Himself to us in recompense for our poor and imperfect service. Love of God is surely an inestimable treasure; he who possesses it, is rich, and he who has it not, is poor.

Not only does our Lord give us graces and favors in this world. He also bestows upon us everlasting life as the reward of our love for Him. St. Gregory admirably states that "the more one loves God, the closer one brings oneself to heaven; the less love one has, the farther away from heaven one puts oneself." With truth, then, can we say that through love we ascend to heaven, and that, the more we love, the higher we ascend. And the reward of our love in heaven, what will that be? St. Paul tells us that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (I Cor., ii. 9).

WE SHOW OUR LOVE BY KEEPING THE COMMANDMENTS

And, now, let us ask ourselves: How can we show our love? The answer, my dear friends, is very simple. We show our reverence and affection for our Lord by carefully keeping His commandments. For, as St. John expressly points out: "This is the charity of God, that we keep His commandments" (I John, v. 3). And again: "He that hath My commandments and keepeth them, he it is that loveth Me" (John, xiv. 21). Consequently, we see that the proof of our love consists in performing God's holy will, in doing our duty as Christians by observing His holy law as expressed in the commandments. Protestations of our affection avail nothing,

if these are not substantially backed up by an actual demonstration that our love is sincere, that it is strong enough to stand the acid test by a consistent performance of good works. The love which suffers nothing is not worthy of the name of love, as St. Francis de Sales observes. In the spiritual life, as well as in this workaday world, actions always speak louder than words.

We love "in deed, and in truth" (I John, iii. 18); we show that we love God above all things, that we give Him our undivided love, if we keep His image ever before our minds and thus remain free from sin; if we elevate our hearts to Him in devout prayer, thus proclaiming Him the Highest Lord, the Supreme God. Thereby we show that our love is not a mere lip-service, but a sincere, devoted submission to God. Let this flame on the altar of our hearts burn steadily, brightly. Let us continually feed it by filial piety, ready obedience, holy love. If we act otherwise, we are like a child that protests that it loves its parents, and yet refuses to obey their commands. Such protestations of love are but sham and hypocrisy. So also in our relations with God, "he who saith that he knoweth Him and keepeth not His commandments, is a liar, and the truth is not in him" (I John, ii. 4).

Let us, my dear friends, show that our love is really what we claim it to be. May our exemplary lives give sufficient proof that the charity we profess towards God is sincere; that we give Him our heart with all its affections; that we love Him with our whole mind, humbly submitting our intellect; that we love Him with our whole soul, being prepared to return it to Him who gave it being! And this we are willing to do—to imitate our Divine Model who loved us first, who wills our love, and who rewards us most abundantly for it. Let us bow down before the Lord our God, and with heartfelt devotion offer ourselves to Him: "Thou art the God of my heart, and the God that is my portion for ever" (Ps. lxxii. 26).

EIGHTEENTH SUNDAY AFTER PENTECOST

Grace

By HUGH COGAN, D.D.

"The grace of God that is given you in Christ Jesus" (I Cor., i. 4).

- SYNOPSIS: I. *Sanctifying grace is a state, which resembles (a) a bond between man and God, (b) a new birth, (c) a divine adoption.*
- II. *Actual grace is a passing help given (a) to the intellect, (b) to the will, (c) to the executive faculties.*
- III. *Necessity of grace.*
- IV. *Grace is a free gift.*
- V. *Our Lady and the distribution of grace.*

In the world around us we see many different classes of beings, rising one above the other in the scale of perfection. We divide them all into three main classes, and speak of the mineral kingdom, the vegetable kingdom, and the animal kingdom. There is a great gap separating these three kingdoms from one another. No mineral left to itself can ever rise to the vegetable order. And no vegetable left to its own natural forces can ever reach the higher perfection of the animal kingdom. Above these three kingdoms there is the human family, the intellectual world of man, and the distance which separates this world of intellect from all below it is immense. But, however great the distances which separate these different orders of being, they are measurable distances, because they separate created—that is, finite—classes of being. There is, however, a distance which cannot be measured, because it is infinite—the distance which separates the creature from the Creator, the distance between man and God. Yet, it is this very distance that God does bridge. He raises man above his natural level, He lifts him up to a height that human nature could never know, never claim, never attain to, except by the almighty power of God. God makes man a sharer in the divine nature; He adopts him as His child, and admits him to the intimacies of the divine life. This wonderful elevation is brought about by grace. Sanctifying grace makes the human divine, and puts the creature, so to speak, on the level of the Creator. If we could only know the real nature of sanctifying grace, that knowledge would give us a glimpse of God as He is in Himself. But such knowledge is not for this life. We can only know the nature

of sanctifying grace from the description of its effects, which we read in the inspired word of God.

A NEW BIRTH

Our Lord Himself, in the instruction He gave to Nicodemus, explained sanctifying grace by calling it a new birth: "Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God" (John, iv. 3). He goes on to show that this new birth is not a second birth in the natural order—a mere being born again of flesh and blood, as Nicodemus wrongly understood. It is being born again of the Holy Ghost. It is a new birth in the spiritual order, in an order of things quite above and beyond the natural order. When we are born in the natural order, we receive our human nature, we become men, capable of living a natural life. But, when we are born of the Spirit, we receive a share in the divine nature, we become children of God, capable of living a supernatural life. And the means that God uses to bring about this new birth is sanctifying grace.

ADOPTION BY GOD

Another description of sanctifying grace, common in the New Testament, is that by it we become the adopted children of God. "God sent His Son . . . that we might receive the adoption of sons" (Gal., iv. 4-5). "Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God" (I John, iii. 1). "Who hath predestinated us unto the adoption of children through Jesus Christ unto Himself" (Ephes., i. 5). In human adoption a strange child, an outsider having no connection with the family and no claim on the family, is made one of the family. He is received into that family as if he were of its flesh and blood; he is put on a level with the other sons and daughters, and is entitled to share in all the rights and privileges of a son. He is a son by all titles, except the title of natural generation. That is a picture of our adoption by God. Strangers, outcasts, children of sinful Adam, by our fallen nature cut off from God, we are yet by sanctifying grace brought near to God, reconciled to God, adopted by God, called His sons, and

admitted to all the rights and privileges of His children. He has only one Son by generation, but He has many sons by divine adoption. We have Christ for our brother. We are joint-heirs with Christ, and our inheritance is to see God face to face. How justly this life of grace, so far above our natural selves, is called a new creation, for by it we become new men, called to walk in newness of life! How precious it must be in the eyes of God, before whom "the whole world and all it contains is of less value than the grace in a single human soul" (*Bonum gratiæ unius majus est quam bonum naturæ totius universi*, St. Thomas, I—II, Q. cxiii, a. 9, ad 2)!

ACTUAL GRACE

Sanctifying grace, then, is something which remains in our souls, and by its continued presence brings about a union between the soul and God. By the possession of sanctifying grace we are said to be in the state of grace. There is another kind of grace which comes and goes, a grace which is more concerned with our acts than with our state, and hence it is called actual grace. It is given to help us to acquire sanctifying grace, if we have lost it. It is given to help us to keep and increase sanctifying grace, if we already possess it. It is given to help us to perform all the acts required of us in the new life to which sanctifying grace has raised us. It may be compared to an impulse, a push, a pull, a helping hand, a momentary aid in the performance of some act. When it has done its work, it ceases. It is like a light in our minds, discovering to us what we did not see before, or making us see things more clearly in their true relations to God and to our souls. It is the cause of some desire springing up in the heart, by which we long for God and the things of God. Our heart warms to divine things, and we are led on to choose and to do the things that are conducive to our salvation. Actual grace, whether it is a light in our minds, or a warmth in our hearts, or an impulse in our faculties, is something quite above our nature. It is supernatural. It prepares the way for the supernatural birth of the adult. It helps our supernatural growth. It is the stimulus which sets us working for the kingdom of heaven and the vision of God face to face.

NECESSITY OF GRACE

And without grace all our efforts to reach heaven would be of no avail. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John, iii. 5). "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal., vi. 15). The parable of the marriage feast teaches the same truth. The man who had not on a wedding garment was cast out into exterior darkness; he was allowed no part in the wedding feast of the king. And all commentators teach that the wedding garment of the parable represents sanctifying grace (Matt., xxii. 11-13). We need no further proof of the necessity of grace than the words of our Lord: "Without Me you can do nothing" (John, xv. 5). But, even after we have been made the children of God by sanctifying grace, we still need actual graces to apply ourselves to the work of our salvation, to avoid sin, and to persevere.

The Council of Trent (Session VI, Canon 22) teaches that we cannot persevere in the state of grace without a special help from God. The truth of this becomes evident to us, when we remember that we are all, saints and sinners alike, commanded to pray: "Lead us not into temptation." St. Peter, who was in the state of grace and loved his Master generously, yet fell into mortal sin, and denied Christ; owing to his neglect of prayer, the special help was not given him. "Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh weak" (Matt., xxvi. 41). We are surrounded by so many temptations, the enemies of our soul are so bent on our downfall, and our nature, even though in the possession of sanctifying grace, is still so weak that, unless God intervenes in a special manner to assist us by actual graces, we shall before long fall into mortal sin. But these actual graces will never be denied to any person, except through his own fault. God is never the first to desert His children. By sanctifying grace He has entered into a real friendship with us, and, if He ever denied us the means of preserving it, it would be the same as if He first broke the friendship and deserted us. "God does not command the impossible, but, when He commands, He warns us to do what we can, to ask for what is above our strength, and He helps us to be able to

accomplish it" (Council of Trent, Session VI, Cap. 11). And does not St. Paul say very definitely: "God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it" (I Cor., x. 13)? The just man, then, truly needs a special grace to avoid mortal sin for any length of time, but this special grace is never denied to anyone who faithfully strives to obtain it.

GRACE IS A FREE GIFT OF GOD

The very name of grace means that it is a free gift. It is not due to us; it cannot be merited by us. It is not in any sense the wages or reward of our natural efforts. If there was in us any real title to grace, then grace would no longer be grace; it would be a debt. St. Paul says: "The wages of sin is death" (Rom., vi. 23). This is very true, because sin is a deliberate evil act of our free will, and death is a necessary consequence of sin. So the sinner receives the wages due to him. Note, however, what follows: "But the grace of God, life everlasting." This also is true, because life everlasting, although it can be merited by the just as the wages of their good works, can only be merited by works done in grace, and the first grace is always a free gift. So that God crowns our works in heaven, but much more does He crown His own gifts! It would have been true had the Apostle written: "The wages of sin is death, and the wages of justice life everlasting," because the Council of Trent (Session VI, Canon 32) teaches that the just man can really merit life everlasting. But the Apostle wanted to emphasize the fact that this very capability of meriting is a free gift, a grace of God.

If we take the whole series of graces given to any man who gets to heaven, two graces stand out preëminent in that series: the first grace, which results in justification, and the last grace, which is final perseverance. Both these graces are graces in the strictest sense, and they cannot be merited. The just man, already in the grace of God, cannot strictly merit final perseverance. Final perseverance is God's greatest, God's crowning grace. But it is a grace that is infallibly given to fervent prayer.

THE MOTHER OF DIVINE GRACE

As grace is so necessary for our salvation, once we have received it, we ought to strive constantly to retain it. The means to this end are prayer and the Sacraments. Our salvation is the will of God, and the very end for which He made us. When we pray for salvation in the proper dispositions, God will infallibly hear us. Otherwise, He would be false to Himself and to His promises. The Sacraments are the instruments which God Himself uses to give us grace, to preserve that grace, and to increase it. If we receive them worthily, then of themselves they produce these effects in us. But there is another consideration to be made here.

All grace is the grace of Christ, because He merited for us all grace by His passion and death. But He, the second Adam, wished to associate with Himself in the acquisition of grace Mary, the Second Eve, whom we call the Mother of Divine Grace. And all grace is given to us by God through Jesus Christ, who is our mediator with God. But again God has willed that the graces given to us through Christ should be given by the intercession of our Blessed Lady, and that she should be our mediatrix with Christ, as He is our mediator with God. This universal mediation of our Lady in the acquisition and the distribution of all graces is becoming more and more the common teaching of the Church. No longer is it held to be merely a pious belief. The institution of a special feast, and the granting of a Proper Office and Mass of the Blessed Virgin Mary, Mediatrix of All Graces, to any Bishop who may wish to apply for it, show us what the mind of the Church is on this rôle of our Lady.

To have recourse, then, to the Mother of Divine Grace for all the graces we need, is to act in accordance with the very order established by God. To have recourse to our Lady for the grace of prayer and of fervent and frequent reception of the Sacraments, is to make doubly sure of our request. And to have recourse to the Patroness of a happy death for the grace of final perseverance, is only what the Church is constantly urging us to do, by putting into our mouths every day—and many times a day—the humble supplication: “Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.”

NINETEENTH SUNDAY AFTER PENTECOST

The King's Wedding Feast

By STEPHEN J. BROWN, S.J.

"The kingdom of heaven is likened to a king, who made a marriage for his Son" (Matt., xxii. 1).

SYNOPSIS: Introduction: Imagery of Marriage in Old and New Testaments.

- I. (a) *The application to Sacred History.*
(b) *The Great Invitation and the Great Refusal.*
(c) *The application to the history of Christianity.*
(d) *The calling of the Gentiles.*
- II. (a) *The application to ourselves.*
(b) *The guests in general.*
(c) *The guest without a wedding garment.*
(d) *Meaning and vital importance of the wedding garment.*

In the inspired writings of the Old Testament, my dear brethren, the relations between God and His Chosen People are described under the poetic figure of a marriage covenant. With affectionate and familiar reverence, the Prophets spoke of Israel as the bride of the Most High. And, speaking through their mouths, God Himself deigned to use the same tender image. "I will espouse thee to Me for ever," He cries out, "I will espouse thee in justice, in judgment, and in mercy" (Osee, ii. 19).

When God in human form came upon earth and lived and died amongst us, the first writers of the New Covenant transferred this beautiful and expressive imagery to the relations between Christ and the Church He founded. While yet He lived among us, though He had met such scant response to His love, He had spoken of Himself as the Bridegroom (Matt., ix. 15; xxv. 1). John the Baptist had so described that mightier One than himself who was to come after him (John, iii. 29). And that other John, the Beloved, saw in vision the Church coming down out of Heaven clad in resplendent raiment as the Bride of the Lamb (Apoc., xxxi. 2, 9).

THE GREAT INVITATION AND THE GREAT REFUSAL

In the parable from St. Matthew's Gospel read at Mass this morning, we have the picture of a great king who celebrates by a banquet the nuptials of his son. This monarch sends his servants to remind his hoped-for guests of an invitation already sent out to them.

Centuries before the day on which Christ our Lord spoke this parable, God had sent His envoys, the Prophets, into the world to prepare it for a coming Messiah. When at last the world's tremendous moment came, and He who was to save it had actually appeared in its midst, there came another envoy from God to thunder in the ears of Israel the message: "Do penance, for the Kingdom of God, the reign of the Messiah, is at hand." It was a call to hold themselves in readiness for the great invitation. That invitation Christ Himself and His Apostles had at the moment of this parable been sending forth during wellnigh three years of incessant preaching and instruction. And what had been the response? Listen to the words of this parable. "He"—the great king whose wish ought to have been for his people a command—"sent his servants to call them that were invited to the marriage: and they would not come." They ignored—disdained, perhaps—the royal summons and despised that regal hospitality. But worse was to come. Again with persevering forbearance he sends other servants. He would make it plain to them all that he is expecting them, counting on their presence, and that a royal welcome awaits them. And what, this time, is the response? "They made light of it and went their ways, one to his farm, another to his merchandise." These selfish material interests of theirs were more to them than their duty of loyalty and love towards their sovereign and liege lord. His invitation is met with indifference and contempt.

But that is not all. The next incident that Christ our Lord puts into His parable would be improbable to the point of being incredible, were there not for it, alas, an only too clear historical parallel. Certain of these misguided subjects laid violent hands upon the King's messengers, ill-used them shamefully, and actually dared to murder them. But this homicidal frenzy, this outrage to the sovereign's majesty, is visited with retribution swift and terrible. The armies of the King are set in motion, the city is besieged and taken, and then committed to the flames. It is a scene of Oriental violence and vengeance.

APPLICATION OF THE PARABLE TO HISTORY OF CHRISTIANITY

No doubt, Christ's hearers found in the incidents of the tale nothing that astonished them unduly. But did they grasp the ap-

plication? As He stood there in the Temple Courts, surrounded by that motley audience and telling them in simple words this Eastern fairy tale, His eyes were all the while gazing beyond the veil that hid the future. "Treated them contumeliously and put them to death"—as He spoke the words, He saw a bruised and broken Figure dragged by His own people with blows and hootings through the streets of that very city wherein at the moment He was speaking—hurried away to a most shameful death. And beyond that dreadful scene He saw down the ages many another gibbet, many another cruel scene of blood—Stephen and James the Apostle, Peter and Paul, God's messengers, heralds of the King of Kings, done to death for delivering their message.

And He went on to warn them solemnly, now, before it was too late: "O foolish people! before in your madness you murder your Redeemer and the preachers of His message, bethink yourselves that there is in Heaven a God of Justice Who will require this innocent shed blood at your hands! The day is coming when your sacred city will be overthrown and your temple be burned to the ground. Why would you not listen to your Saviour and repent while there was yet time?"

THE CALLING OF THE GENTILES

And then He unfolded to them a fresh episode of His prophetic story. He had just been telling the tragic tale of their rejection of the Messiah's invitation. He would tell them now the calling of the Gentiles. The king, He went on, "said to his servants: 'The marriage, indeed, is ready, but they that were invited were not worthy. Go ye therefore into the highways; and as many as ye shall find, call to the marriage.'" So, in after years when Paul and Barnabas, preachers of the King's message and bearers of His invitation, had preached in vain to the proud spirits and hard hearts of the Jews of Antioch, those Apostles would turn upon them and cry out: "To you it behooved us first to speak the word of God; but, because you reject it and judge yourselves unworthy of eternal life, behold we turn to the Gentiles" (Acts, xiii. 46). *Ecce convertimur ad gentes*. Forth they went from Synagogue and Ghetto along the highways, first of the Roman Empire and then of the

wide world, and, like the servant of the Eastern King, "gathered all that they found and the marriage-feast was filled with guests."

The Chosen People had spurned the great invitation, and others had taken their places. It was the fulfilment of that other prophecy of Christ: "I say to you that many shall come from the east and from the west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven; but the children of the kingdom shall be cast into outer darkness" (Matt., viii. 11).

APPLICATION TO OURSELVES

It may be, my brethren, that, as I speak, your thoughts are far away in old Jerusalem. You see the lofty pillars of the Temple porches; you see the white-robed figure surrounded by a listening throng of Jews, high and low, sinner and Pharisee, disciple and deadly enemy; you hear as from a great way off the tones of that low sweet voice, speaking grave words of warning and appeal. Nearly two thousand years have gone, and the world is deeply changed. Can that voice across the centuries have a message still for you? Listen, dear brethren, to the sequel of His story. It may be that there are some present now who will hear the low but terrible voice of their conscience whispering: "Thou art the man!"

For in this simple story the Great Teacher embodied truths that are truths for ever—truths that must be vital to human lives for all time. And the first truth is this: as those invited must accept the invitation if they are to partake of the King's banquet, so a man must accept the Faith if he is to have any share in those blessings with which Christ has endowed the Church, His Bride. There is no other alternative. Once the religion of Christ is clearly offered to a man, he must either embrace it, or take the consequences of rejection—exclusion from the marriage-feast of the Lamb, from Christianity and all that goes with it. For one voluntarily and by his own fault outside the Church there is no salvation. So much is clear, but does it suffice to accept the religion of Christ and to embrace the Faith? Listen to the final episode of the parable.

"And the King," our Lord continued, "went in to see the guests, and he saw there a man who had not on a wedding garment, and he said to him: 'Friend, how camest thou hither not having on a

wedding garment?' But he was silent. Then the king said to the servants: 'Bind his hands and his feet and cast him into the outer darkness.'"

THE GUESTS AND THEIR HOST

At this point, dear brethren, it may occur to some of you to wonder at the King's severity—so harsh a punishment following upon so slight a fault. But such wonder could arise only from want of full consideration of the circumstances. For who were these guests, and who was their host? Were not the former all and sundry, good and bad, met with on the highways and in the byways by the King's messengers? And the host is their sovereign lord the King. Surely the behavior of such guests to such a host might well be full of all respect and deference. Now in Eastern lands there is much insistence on outward tokens of respect and deference. To appear in the banquet-hall of a king—above all, on so solemn an occasion as the marriage of his son and heir—without fitting attire, would be not merely a breach of etiquette, but a mark of insolent contempt for the sovereign.

THE GUEST WITHOUT A WEDDING GARMENT

But even were it not a part of the manners and usages of any country that certain outward marks of respect should be shown to its ruler; even if it were not actually in the nature of things that guests bidden to the table of a King should appear then in fitting attire, nevertheless the sovereign is assuredly acting within his rights in insisting upon certain observances for all who are honored by his invitation and who accept his hospitality. And it is clearly indicated in the parable that in the present instance such observance has been insisted upon. For the King is amazed to find it unheeded, to come upon a single glaring example of its infringement. And he is astonished, not so much that the man is without a wedding-garment, as that he should have made his way into the place without it. The King is angry, but will stay his hand until this misguided guest has had opportunity for defence. But there is no defence; the man is speechless, dumbfounded. He cannot defend, and perhaps will not confess his wanton affront. Things must take their course, and he is cast forth from the banquet.

I am sure that, while I have been dwelling upon the several details of our Saviour's similitude, each one of you here has been making the application. It is an application that concerns you and me and all of us. For you and I, by the grace and mercy of God and by no merit of our own, have been invited to share in all the heavenly blessings with which Christ has endowed the Church, His Bride. And, again by the grace and mercy of God, we have accepted the invitation. We have the Faith: we are members of the Church of Christ. But observe, our condition is merely that of the generality of the guests who came to the banquet of the King. Could it be that there should be found amongst us any who, like the guest in the parable, are guests indeed but guests without a wedding-garment? For it is not enough to have the Faith: it is not enough to be members of the Church. We must conform, not our beliefs only, but also our lives to the requirements of God's will as manifested in His commandments and in the precepts of His Church.

THE MEANING AND IMPORTANCE OF THE WEDDING-GARMENT

You are a Catholic, but do you live as a Catholic, do you practise the religion you profess? Moreover, this wedding-garment cannot in the application be any merely outward token of respect, any mere external action. God's law must, of course, be obeyed in outward act. But there is clearly a question of life lived in conformity with the essential requirements of God's will and of an inward state of the soul that is in keeping therewith. In a word the wedding-garment represents what from your earliest years you have learned to call the *state of grace*.

Now the state of grace can be maintained in the soul of a Catholic only by faithful observance of all the commandments of God and obedience to the precepts of His Church. We are all, I fear, acquainted with people who are generally known as Catholics, but of whom those more intimate with them will say: "Oh yes, he's a Catholic, but I'm afraid he isn't a practising Catholic. He does not make his Easter duty, and he seldom goes to Mass." Such a one has not on the wedding-garment. Others again there are who to all outward seeming are practising Catholics, who are regularly seen at church, who are members of the Catholic organizations, and take part in Catholic activities. But God who sees their secret soul

knows that some vice is nourished there, or that there is scepticism and unbelief deliberately entertained about the vital things of the Faith. Neither is such a man clothed in the nuptial garment.

Such men may be highly respectable members of society, they may be looked up to and esteemed, considered, in fact, an ornament to the communion to which they belong. They act on Catholic committees, and their names are to be found on subscription lists to Catholic charities. To all appearance they are in full enjoyment of the graces and privileges of the Catholic Church; they are guests at the banquet table of the King's Son. But the day must come when the King, passing among His guests, will come upon the man who is without a wedding-garment. The trembling guest will find himself on a sudden challenged by the terrible question: "Friend, how comest thou to be here not having on a wedding-garment?"

And there will be no answer. In vain will he plead his alms, his respectable record, his Catholic activities. Where is the wedding-garment which in his inmost heart he knows full well must be worn by every guest? And now he has appeared before the judgment seat of the King: all pleas, all pretexts come too late: the dread sentence is pronounced: "Bind his hands and feet and cast him forth into outer darkness."

TWENTIETH SUNDAY AFTER PENTECOST

By LAMBERT NOLLE, O.S.B.

"Unless you see signs and wonders, you believe not" (John, iv. 48).

Extreme Unction the Sacrament of Healing

SYNOPSIS: Introduction: Our Lord's miracles were well known, but his enemies were not converted, because they lacked faith.

- I. The salvation of souls the principal aim of Christ's miracles; without good dispositions they are unavailable. (a) Sin is the cause and aggravating circumstance of bodily illness; but, (b) in the case of the just, sickness is an occasion for special grace.*
- II. Christ gave healing powers to His disciples (to the seventy-two as well as to the Twelve in His lifetime); but He promised greater ones after His Passion. (a) We have the fulfilment in the Acts of the Apostles, at the shrines of Saints, in the canonizations and in the pagan missions. (b) We have no right to expect extraordinary miracles, for we have the faith.*

III. The effects of the Sacrament of Extreme Unction; Christ's promises of cures in His Church are daily fulfilled in the Sacrament of healing. (a) Although its principal effects are in the soul, the protection against the evil spirits and relief from the burden of sin contribute to health indirectly; the prayers of the priest contain assurances of direct powers of bodily healing.

Conclusion: For the sake of the soul and the body this holy Sacrament should be received as soon as we are entitled to receive it.

We witness in the Gospel today one of the numerous cures which our Blessed Lord wrought. They were to mark Him out as the promised Messiah, of whom Isaias had foretold (xxxv. 5) that at His coming the blind shall see, the deaf hear, the lame walk, the dumb speak. Our Lord's miraculous cures were so celebrated that they became the very reason why His enemies, the Priests and Pharisees, wanted to kill Him. They said in council (John, xi. 47): "What do we, for this man worketh many miracles? If we let him alone so, all will believe in him." And at the evil counsel of Caiphas, the High Priest, "they devised from that day to put him to death" (v. 53). Again, on the cross, they mocked Him, saying (Matt. xxvii. 42): "He saved others; himself he cannot save." And why were they not converted? Because they were wanting in that disposition which Christ demanded and supposed in all those whom He came to cure—namely, faith.

THE SALVATION OF SOULS WAS THE PRINCIPLE AIM OF CHRIST'S MIRACLES

Christ came for the purpose of saving souls. Even by the cure of bodily ills, He wanted to inspire the sufferers and their friends with faith, repentance, hope and gratitude to God. But, when people had hardened their hearts against the grace of God, His miracles were of no use to them. For this reason He foretold woe for the cities at the Lake of Genesareth which had seen His miracles, and yet were not converted. He told them that the pagan merchant cities of Tyre and Sidon would have done penance, if they had witnessed these signs, and that, therefore, in spite of all their crimes, they would find a more merciful judgment than His own Jewish people (Luke, x. 13).

And, why does our Lord lay so much stress on these good disposi-

tions? Because the cure of the soul is more important than that of the body, and the saving of the body and its health for a time would be no compensation for the loss of the soul. Besides, we must always keep in mind that the deepest root of sickness and death is sin, and also that sin usually aggravates the weakness of the body. The wise Sirach tells us (xxxviii. 15): "He that sinneth in the sight of his Maker, shall fall into the hands of the Physician." And he gives the advice (*ibid.*, 9-10): "My son, in thy sickness neglect not thyself, but pray to the Lord, and He shall heal thee. Turn away from sin and order thy hands aright, and cleanse thy heart from all offence." For he points out (v. 1.) that even the cure by a physician is ultimately the work of God, who made him and gives him skill and knowledge. God in His mercy also uses sickness as an occasion for greater grace and reward, as the Archangel Raphael told Tobias (xii. 13): "Because thou wast acceptable to God, it was necessary that temptation should prove thee, and now the Lord has sent me to heal thee." Also, the Israelites of old were sometimes troubled for a time when they had sinned against the true God; but, when they repented, they were delivered by Him. For this reason our Lord demanded faith and repentance, and after the cures He told the healed ones that their faith had made them whole, and warned them against sin, as the greatest evil that could befall them (John, v. 14).

CHRIST PROMISED AND GAVE HIS DISCIPLES HEALING POWERS

The miraculous powers of our Lord shine in a more striking light when we find that He had the authority to communicate them also to His disciples. When He sent out the seventy-two to announce the coming of the Kingdom of God, He commanded them to heal the sick (Luke, x. 9). And when they returned, they told Him with surprise that, not only diseases, but even the evil spirits had been subject to them in His name (x. 17). We find it natural, then, that He should give no less power to the Twelve Apostles; that even in His lifetime (Mark, vi. 13) "they cast out devils, and anointed with oil many that were sick, and healed them." But still greater things were in store for them after His ascension, when they were to carry on the whole of His work. Therefore, He promised them in the night of the Last Supper (John, xiv. 12): "Amen,

Amen, I say to you, he that believeth in Me, the works that I do, he shall do; and greater than these shall he do." And on Ascension Day he promised the Apostles that "they should lay hands on the sick, and they shall recover" (Mark, xvi. 18).

Considering these promises we are not surprised that the short account of the work of the Apostles in the Acts is full of miraculous cures in the name of Christ, and even raisings from the death. And the miracles in the Church have never ceased. We have not only those performed at the tombs of Saints and the famous places of pilgrimage; we have them not only offered as proofs in the canonization of Saints; but we find them also performed by missionaries amongst the pagans to open their eyes to the light of faith. Thus, our Blessed Lord to this day works through others His wonderful deeds of mercy, first for the good of souls, but in the second place also for the benefit of the body. And, if we said with the faithless Nazarenes (Luke, iv. 23): "As great things as we have heard done in Capharnaum, do also here."—that is, why do not we see such extraordinary miracles in our midst?—our Lord would justly rebuke us in the words of today's Gospel: "Unless you see signs and wonders, you believe not." Whereas they are blessed who believe without seeing. Surely we ought not to need miracles to lead us to the faith, when we received that very gift already in holy Baptism. Now, although our Lord may not let us see those extraordinary signs, yet He has not taken from His Church the healing powers which He promised and gave. On the contrary, every experienced physician who has a number of Catholic patients can tell you that at one time or another he was puzzled at the unexpected improvement in a patient after he had received the Last Sacraments. A well-instructed Catholic expects this as a matter of course, for he knows that this is the secondary effect of the healing Sacrament of Extreme Unction.

THE EFFECTS OF EXTREME UNCTION

As in the miracles of healing, the salvation and sanctification of the soul is the primary effect of this Sacrament. The priest is to offer the prayer of faith, which in the first place will raise up the soul of the patient to supernatural contrition, so that the sins he cannot confess may be remitted and the remnants of dangerous

inclinations and habits curbed, and so that thus his soul will not be endangered in her last struggle against temptations. At the same time, the prayer of faith and the anointing in the name of the Lord, which caused cures before the institution of the Sacraments, will certainly now have greater force, when it has become one of the seven great channels of grace; because the Sacraments are in reality the deeds of Our Lord, carried out by the instrumentality of His priests.

The prayers which the Church has prescribed to be recited by the priest before and after the anointing are in the fullest sense prayers of faith; for the Church prays with that faith and confidence with which the Holy Ghost inspires her. But they also express her doctrine, which she teaches infallibly by the guidance of the same Holy Spirit. Therefore, these prayers teach us what God has revealed to her concerning the salutary effects of Extreme Unction. Let us briefly consider some of the expressions which occur in these prayers concerning the healing of the body.

On entering the house, the priest invokes God's peace on it, and then asks for the protection of the Holy Angels against the domination of the evil spirits. These, as we know from the Book of Job, are always trying to aggravate temporal evils and to tempt the sufferers to impatience; and we know that impatience is an obstacle to the cure of the body. Then again, sickness is not only a natural punishment for sin, but the guilty conscience weighs the soul down and makes her uneasy; on the contrary, the assurance of forgiveness and the taking away of the burden relieves and raises up the bent and downcast soul; and this relief is both a natural and a supernatural contribution towards the healing of the body. But this healing is not only due to the effect which this holy Sacrament has directly on the soul, and only indirectly on the body. No, the prayers ask directly for the removal of weakness and infirmity, for the restoration and maintenance of bodily health, so that the patient may be restored as a useful and active member to Christ's Church on earth. When we remember that the priest says these words in the name of Christ, can we imagine that they can be said in vain? For Christ has assured us: "If you ask the Father anything in My name, He will give it you (John, xxvi. 23). Only if restoration to health should in God's wisdom appear hurtful to the soul of the

patient, then He will not grant it; but in that case the sick person is certain to receive graces more valuable than bodily health.

St. James the Apostle, who teaches us the effects of Extreme Unction, gives us also directions concerning its use. He says (v. 14): "Is any man sick among you? Let him bring in the priests of the Church." Notice he does not say: "If anyone is dying, let someone send or run for the priest." He means: "For the sake of your soul send for the priest as soon as you are in danger of death by sickness and still fully conscious, for in that condition you have a right to this great Christian means of grace." It also means that, for the sake of our restoration to health, we should not wait until we are practically dying; that would show either a want of faith in the curing power of the holy Sacrament or presumption, by expecting that our Saviour in spite of your weak faith was bound to work an extraordinary miracle. If we take the Apostle's advice in the sense he means it, the prayer of faith may save our life; and, if not, it will, please God, let us hear from our Judge's lips the cheering words: "Thy faith has made thee safe." Amen.

TWENTY-FIRST SUNDAY AFTER PENTECOST

How to Acquire the Forgiving Spirit

By THOMAS SCHWERTNER, O.P., S.T.L.R.

"So also shall My heavenly Father do to you if you forgive not everyone his brother from your hearts" (Matt., xviii. 35).

SYNOPSIS: I. *The parable in today's Gospel is meant to teach us to forgive our enemies.*

II. *Three things will enable us to acquire this difficult art:*

- (a) *a consideration of the teaching and example of Christ;*
- (b) *a charitable judgment of our neighbor, and*
- (c) *a true realization of our own shortcomings.*

Dear Brethren: By means of the parable in today's Gospel our Divine Saviour wishes to teach us the difficult art of forgiving our enemies their transgressions against us. We know very well from our own experience that we cannot travel very far along the road of life without meeting with insults, injuries, and indignities. Of course, we know that in many cases we have drawn these things

upon ourselves by our brusque manner, our hard words, our cold hearts. But, just because man is selfish and is therefore inclined to look upon himself as the center and pivot of the little world in which he lives, we are slow to forgive. Indeed, it seems to be a kind of pastime for some people to seek sinister and malicious meanings in the indifferent actions of their fellows. Whilst we are on the lookout for the harshness in other peoples' actions, naturally we pity ourselves and so work ourselves up into an unforgiving state. We not only exaggerate the injury done us, but likewise magnify any kind deed we may have performed towards the offenders in the past. Little wonder is it, then, that the bowels of our mercy are closed towards those whose actions we take a fiendish delight in aggravating. If we really desire to imitate the mercy of God who pardons us our offences, it is necessary when we have suffered at the hands of men to look upon God, upon the offender, and upon ourselves.

THE TEACHING AND EXAMPLE OF CHRIST

It is the purpose and aim of Christianity to make us like unto God. "Be perfect as your Father in the heaven is perfect," is the command that applies to every follower of Jesus. Now God loves those who offend Him, and on the slightest show of contrition pardons them. Therefore, we also must love and forgive our enemies, for otherwise we cannot be said to have part with Christ.

The heavenly Father makes His sun shine upon the good and evil, on friends and foes. It is only too true that even Saints have offended God more or less: "If there be any man without sin among you, let him cast the first stone." Only too often our friends are malicious. They seem to take pleasure in offending the Divine Goodness. And yet God blesses them, not only by keeping them in existence in the hollow of His hand, but also by supplying them with the actual grace to make an act of contrition and thus receive pardon. No man can ever say that the pardon of the Almighty was withheld from him. Cain and Judas would have obtained the remission of their sins, had they asked for it. Our Divine Saviour on the Cross declared openly the purpose of His mission and coming: "Father, forgive them, for they know not what they do." Notice well, dear Christian brethren, that the dying Master uses the

most inclusive term. He makes no exceptions in His pardon, not even against those who were doing Him to death.

Now Almighty God, according to the text which I have just quoted, cannot forgive us if we ourselves do not pardon those who have failed against us. God, as the Apostles tell us, is charity, and, therefore, there is in Him no animosity. If we are to be united to God, it is on condition that we love Him. But surely we cannot say we love God, if we have hatred and anger in our hearts. "If any man love God and hate his brother, the same is a liar." And again the inspired word reads: "If any man say he love God whom he sees not, and love not his brother whom he does see, the same is a liar." Therefore, if we wish to be united to God through charity, it is absolutely necessary to bear love and pardon for those who have offended us. For, as Our Blessed Saviour pointed out, even the pagans love their friends and those who treat them kindly. If the teaching of Jesus cannot effect more than that and obtain more than that from us, then indeed we must be put on the same level with pagans.

CHARITABLE JUDGMENT OF OUR NEIGHBORS

We shall not be so hard and unforgiving towards our neighbor, if we exercise the patience to look upon him and his actions in the right light. Unfortunately, our bruised spirits are only too quick to misjudge the conduct of our neighbor. Perhaps by his conduct or his words he wished to draw our attention to some flaw in our own character, and, inasmuch as he had that disinterested motive in his heart, he must be classed as a benefactor. Perhaps he wished to arouse us to a realization of the obvious and inevitable. Now, in these cases we must not only forgive him, but we must go out of our way to seek his pardon.

Perhaps, as happens ninety-nine times out of a hundred, his conduct proceeded from a confused knowledge of ourselves and of our actions. After all, no single man has such sagacity that he can peer into the depths of our hearts and the marrow of our character, or have a bird's-eye view, just and correct, of an entire situation. And it is just possible that he never intended to inflict pain or harm on us. Most people lack premeditation in their words and actions. Few people in their social converse with their fellows see far or

think far. After all even grown-ups are very much children in many of their actions. Now, then, no sensible man keeps anger and resentment in his heart for the foolish and shortsighted things that children do. To bear hard feelings in one's heart against children, would be the most sublimated kind of supersensitiveness. Therefore, Job was correct when he said: "Overlook thy neighbor's thoughtlessness."

It may be possible that the offence was intended maliciously. Our neighbor actually did wish to harm us and bring sorrow to our hearts. But surely, if we are convinced of that, there is every reason in the world why we should not withhold our pardon from him. Or are we perchance of that class that denies mercy to its fellows? Do we not desire that he save his soul, and, in order that he may do it, shall we not forgive him and pray that the Almighty Himself will pardon him? Are we not bidden in the blessed book to heap glowing coals upon his head? There is nothing that so melts the hard heart of an offender as an exhibition of pardon in him who has been offended. Many of us entertain the ambition of doing some things worth while for the spread of God's kingdom in this world. Perhaps, in a moment of fervor and high spiritual exaltation, we dream dreams of going to the foreign missions, or entering a monastery, or giving up some favorite amusement or delicacy. If we are really minded to do something notable for souls, then surely we can choose no more effective means of evangelization than showing pity to those who have outraged us and wounded our sensibilities. And, if we are ready to show our forgiveness when a person continues in his campaign of injuring us, then surely we have reason to thank God that so many opportunities are afforded us, not only of stirring up, but also of displaying the real Christ-like spirit of pardon. We know perfectly well that without exercise good inclinations and generous habits weaken. If we never have a chance of showing the pardoning spirit, we are in danger of its decay and break-up. The more we exercise, the stronger we become; and any man who gives us the opportunity of exercising a merciful spirit, must be looked upon the light of a real spiritual benefactor.

A TRUE REALIZATION OF OUR OWN SHORTCOMINGS

In considering this very important subject, it is necessary not to leave ourselves out of count. But we must be honest with ourselves, without any girlish self-pity, without any artificial pose, without any desire for justifying ourselves somehow for our own harsh thoughts and anger. Now, we do not like to confess to ourselves, much less do we like to be told, that we are weak, petty and cowardly. Every normal man wishes to be considered strong, magnanimous, and courageous. To desire less than this were to confess a great lack of spirit within us. Now, there is nothing smaller in this world than to wreak revenge upon our enemies. Even the beasts in the jungle and the savages in the backwoods do that. To nourish the memory of offences in our hearts, is purest weakness, for it springs from vanity and an exaggerated feeling of our own importance. To fly into a temper bespeaks the greatest lack of courage, because it shows that, after all, we are smaller than our enemy considered us to be. But to forgive proves beyond the shadow of a doubt that we have a big heart and a generous spirit. It takes a man to swallow his own feelings in any manner, and to treat kindly and gently him who has caused pain.

We all like to count for something before God, our fellow-men, and ourselves. To prove our worth, we are willing to undergo any kind of hardships, to put forth our very best effort, to forget ourselves heroically. Now St. Matthew tells us (v. 46) that we are doing nothing above the ordinary if we manifest love for those who love us. If we did not return love for love, we should be little better than the beasts in the field. Now, true love makes no distinctions. It takes in its embrace the rich and the poor, the learned and the ignorant, the beautiful and the ugly, the good and the bad. It draws no fine lines in its love because of the qualities or station of men. Therefore, if we wish to have our love grow and develop, we cannot exclude from its embrace those who have offended us in any wise. Indeed, that should be an additional reason for our going out of our way to show them special marks of our respect and regard. For is that not precisely what Jesus Christ, the Ideal Man, did? Not only did He forgive His enemies and His executioners, but He lavished upon them His love. Not a single one of

those who dipped their hands in His Precious Blood need have gone without pardon had they wished it.

And, finally, in this land of bitter exile we are all athirst for happiness and joy. We all like to bask in the sunshine and hear singing in our hearts. But, if there is one thing in life that brings joy to the heart of man, it is the pardoning of enemies and the forgiving of offences. This makes us realize that there is something fundamentally noble and generous in our nature. We never feel ourselves so much men as when we stretch out our hand in forgiveness to him who has wronged us. We never feel so much the nearness of Jesus as when we make a serious effort to follow His example of pardoning and condoning injuries. We never feel ourselves so much entitled to the bliss of heaven as when we try to reproduce something of its peace and union of hearts in this land of strife and misunderstanding. We never feel ourselves so thoroughly under the influence of our holy Faith as when, imitating from afar off the martyrs who prayed for their persecutors, we say the kind word to, do the kind deed for, think the charitable thought about those who knowingly or unknowingly have offended us. Then we get the full import and significance of that supplication which we repeat so often in our prayers: "Forgive us our trespasses as we forgive those who trespass against us."

CONFERENCES FOR THE HOLY HOUR

By GEORGE H. COBB

IX. Adoro Te Devote

This glorious hymn, used by the priest as a thanksgiving after Mass, was written by St. Thomas Aquinas in the thirteenth century. The greatest of the Church's theologians, he gives of his very best when writing on the Blessed Sacrament. In this hymn, which has been well translated into English, the saintly writer combines all the depths and accuracy of the theologian in unfolding the dogma of this "Mystery of Faith," with heart-piercing cries of love and devotion from his innermost soul, which found its comfort and consolation at the foot of the tabernacle. Let us take

verse after verse of this hymn for our meditation during this Holy Hour.

O Godhead hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

Adoration is our first duty to God, but how much easier adoration becomes since the days of the Incarnation! The Man-God has pitched His tent in our midst, living like a familiar friend a few doors from us. The eyes of faith show Him clearly to me in all the beauty of His glorified humanity, His saving wounds glowing like rubies, though He be hidden from bodily sight under the familiar form of bread; and, as I kneel, I know I am adoring my God, thereby fulfilling the very end and object of my existence. Both heart and knee I bow before Him, for this blinding revelation of love holds my heart captive, whilst my mind turns giddy at the unfathomable depths of humiliation to which He has descended in order to plead for my poor love.

Sight, touch and taste in Thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

Three of my senses are quite led astray by appearances in this mystery. They each tell me it is common bread. How often my senses do deceive me! Sight alone would certainly convince me that the sun moves round the earth, though reason tells me quite the opposite. One of my senses informs me aright in this great Catholic dogma, when upon my ears fall those stupendous words at the Consecration: "This is My Body," first uttered by Christ at the Last Supper. All my faith is pinned on the words of Him Who declared: "I am the Truth," in Whom there can be no shadow of deceit. My senses are fallible; His words are infallible. There is a seeming contradiction between these two evidences, but to the man of faith there cannot be a moment's hesitation, for faith rises far above the senses. "I believe all the Son of Man has spoken." "Thou hast the Words of Eternal Life."

God only on the Cross lay hid from view;
But here lies hid at once the Manhood too;
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Here is a touching reference to the Passion, so intimately allied with the Eucharist. The good thief made a magnificent last-minute profession of faith in the divinity of that strange Being that writhed in torments by his side, the head thorn-crowned, the face disfigured beyond recognition, robed with a thousand wounds. Faith alone could have revealed to the poor penitent thief that, beneath the form of Him who in His Passion was "a worm and no man," lay hid the glories of the Godhead. With me, both humanity and divinity are hidden behind the humble form of bread. A more wondrous faith than that of the repentant thief fills my soul, and unhesitatingly I proclaim Him in the Blessed Sacrament to be the Son of Mary, the only-begotten Son of the Father, and cry aloud to Him to remember me now that He has come into His Kingdom.

Thy wounds, as Thomas saw, I do not see;
Yet Thee confess My Lord and God to be;
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.

The Saint goes on to consider Jesus in His glorified humanity, as He really is in the Holy Eucharist, veiled that He may be administered under the forms of bread and wine, which are the ordinary and agreeable food of man, and that our receiving Him under forms impervious to the senses may avail for increasing our faith ("Catechism of Council of Trent," translation of McHugh and Callan, p. 241). I have not the privilege of the Apostle Thomas in putting my hand into His wounded side. What matter? That only makes my faith more worthy, for "blessed are those who have not seen and believe." I, more believing than Thomas until he saw, cry out unhesitatingly: "My Lord and my God!" I ask for more faith: "Lord, increase my faith," so that it may become as the breath of my nostrils, and my life may be more and more in conformity with my belief. From faith springs hope, the hope of the poor woman in infirmity: "If I but touch the hem of His garment, I shall be healed." And, O miracles of miracles, I not only touch the hem but He abides in me, feeds me with His own flesh and blood, and my soul is inundated with love!

O thou Memorial of our Lord's own dying!
O Bread, that living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of heavenly sweetness give.

All the pent-up love of the "Angel of the Schools" for Emmanuel seeks to find expression in this glowing verse, which makes a most fitting prayer for Holy Communion. In the two first lines three great Eucharistic texts of Our Lord are skilfully woven together: "Do this in commemoration of Me," "I am the Living Bread that came down from heaven," "Unless you eat the Flesh of the Son of Man you cannot have life in you." The third line shows forth this Sacred Banquet as the true food of the soul, for "My Flesh is meat indeed and My Blood is drink indeed." In the last line the Heavenly Manna, having in it all delights for those who know how to use it aright, is referred to. What heavenly sweetness there is in the Holy Communion for those who approach the Holy Table, their eyes agleam with faith, their hearts ablaze with love!

O Loving Pelican! O Jesu, Lord!
Unclean I am, but cleanse me in Thy Blood,
Of which a single drop, for sinners spilt,
Is ransom for a world's entire guilt.

The pelican was fabulously supposed to feed its young with blood from its own breast. Jesus feeds us with His heart's blood, nay, gives us all His blood to wash out our sinful stains though we know well the virtue of one drop of that precious stream. "Unclean I am"—my soul is covered with a thousand scars of forgiven sins, with many, many imperfections, it may be with venial sin. That soul can be washed white as snow in the Blood of the Immaculate Lamb. "O, Precious Blood of Jesus, wash me still more from my sins."

Jesu! whom for the present veil'd I see,
What I do thirst for; Oh, vouchsafe to me,
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

Here are the final crashing chords of this mighty hymn of praise. Now I behold Him veiled, but when the veils of my mortality are rent asunder, if only I be true to my trust, then will faith give place to vision. I shall see Him, My Saviour, my Friend, face to face, in all the ravishing beauty of His glorified humanity. See, O Catholic, how grand is your heritage, how superb the splendors that will be yours when life's short day is over, if only you will feed your soul regularly and with keen relish on this "Corn of the Elect," which is the pledge of future glory.

Book Reviews

THE DIVINITY OF CHRIST

It was fitting that the sixteenth centenary year of the definition of Nicæa (325) should inspire many Catholic works bearing on the subject of the Incarnation in its many aspects.* Sixteen hundred years have passed since that memorable first Œcumenical Council, but its definition of faith is just as much discussed today as it was when first issued. If one would be assured that Christ is just as much the central issue of the world now as He was in the fourth century (and in the other centuries as well), one has only to pick up any of the most recent theological works and note the discussions that have been going on throughout the centuries concerning the person, mission and rank of our Saviour and His claims on our obedience and loyalty. Christ has ever been a sign of contradiction in the world, as was foretold of Him, and the enemies who in the days of Arius impugned His divinity, His omniscience and His right to be worshipped, have their successors today.

Very many who claim the name of Christians, and many who claim the right to speak with the authority of representatives of Christ or of experts in sacred science, are just as bitterly opposed to the creed of Nicæa as were the new sects of the fourth century. We are told that that formula of faith was merely a rationalized account of the religious experience of its age, or that it was merely a natural evolution in the shape of a progressive idealization of the accounts of Jesus of Nazareth set down in the New Testament and a natural result of the enthusiasm of the Church. Some even pretend to see in the New Testament teachings an outgrowth of heathen mythology or of a highly paganized Judaism, without any preparation in the Old Testament or non-Biblical literature of the Jews. Others even build up on isolated texts of Scripture whole systems about the knowledge or other attributes of Christ, and set them over against His consubstantiality with the Father. The danger of these rationalistic criticisms of the creed of the Church is that, not unlike the Arianism of the fourth century, they put forth their assault on our Lord's divinity with a great show of learning and even of unbounded admiration for His character and of devotion to His teaching.

But it is in vain that the powers of error rage against the Lord and

* *The Incarnation. Papers from the Summer School of Catholic Studies Held in Cambridge, July 25-31, 1925.* Edited by the Rev. C. Lattey, S. J. (B. Herder Book Co., St. Louis, Mo.).—*De Unione Hypostatica.* By Dominic Mingoja, O.P., S.T.L. (F. Battiato, Catania).—*Institutiones Theologiæ Dogmaticæ in Usum Scholarum.* By Ludwig Lercher, S.J., S.T.D. (F. Rauch, Innsbruck).

His Christ. Out of this evil good is drawn; and, just as the false teachings of the early centuries served to bring out more gloriously and solemnly the dignity of our Lord in the definitions of the Councils and the writings of the Fathers, so does the present-day rebellion against Christ offer His Church an occasion to re-affirm His royal majesty and to vindicate triumphantly in the works of her theologians the mystery of the Word made flesh.

In the Papers of the Cambridge Summer School of 1925 special attention is devoted to the refutation of recent Christological aberrations. The fact of the Incarnation is set forth "with the witness thereto in Scripture and Tradition, a mighty witness in itself, even for those who do not see in it forthwith the testimony of Almighty God." To the theory of progressive idealization is opposed a survey of progressive realization. The preparation for a divine Messiah in the Old Testament, the expectation of the Jews of the first century, and the needs of the pre-Christian world, form the subjects of lectures by Dr. Boylan, Dr. Arendzen, and Fr. Martindale, S.J. Then follow three lectures on the doctrine of the Incarnation in the Synoptic Gospels (Fr. Hugh Pope, O.P.), in St. John (Fr. Martindale, S.J.), and in St. Paul (Fr. Lattey, S.J.). The battles of the Fathers against the numerous Christological errors of the first six centuries, and the history of the Œcumenical Councils in which the Church defined the true meaning of the Incarnation, are treated by Canon Myers; while Père de la Taille in two papers sets forth Catholic doctrine as it is today, and discusses the Scholastic problems of the constituent element of personality and the conditions of a Hypostatic Union. The ideas concerning Christ and the Creed which are most popular among non-Catholics at the present time, especially in England, are explained and criticized in two papers—"The Kenotic Theory," by Fr. Knox, and "Rationalist Criticism," by Fr. Downey. One more paper completes the series, "Our Lady in the Early Church," by Fr. Garde, O.P., which, by showing at how early a date the prerogatives of the Mother of God were recognized, serves as a valuable background to the Christological discussions in the rest of the volume.

Unlike this volume of Cambridge lectures, the two Latin works listed above are text-books of systematic theology, and consequently enter more fully into the theology of the Incarnation. But even in text-books there is latitude as to the attention that may be given to particular questions, and we find that Fr. Mingoja's book keeps closely to what its title announces—the Hypostatic Union itself, its elements, its nature and the mode of union—whereas that of Fr. Lercher has a wider scope, since it includes not only the first part of the tract *De Verbo Incarnato* (or Christology, strictly so called), but also Soteriology, Mariology, and the tract *De Gratia Christi*. Hence we shall find

more subjects discussed in Fr. Lercher's book, but more attention given to particular points in that of Fr. Mingoja; the former is fuller *extensive*, but the latter is ampler *intensive*. In particular, Fr. Mingoja gives a more detailed discussion of a number of metaphysical questions that come up in the theology of the Incarnation, while Fr. Lercher is accustomed for these points to refer the reader to larger works of theology or to philosophical treatises.

On controverted questions the two authors will be found taking opposite sides; but, if we are to judge from a glance at the Table of Contents, it does not seem that an undue part of either book is devoted to theological schools and systems.

What we admire most in Fr. Lercher's book is the care he gives to the historical background of his theses, while avoiding the extreme of prolix digression on persons and events. Lengthy treatment of such matters belongs to church history, rather than to manuals of dogmatic theology; if a dogmatician feels that he must dilate on some question of history, by all means let him put his remarks in an appendix. But, while we admire Fr. Lercher's reasonable attention to the historical *status questionis*, we notice that at times he is not entirely accurate, inasmuch as he does not trace back opinions or teachings to their original sources, or does not call these after their first authors. A full account of the genesis and development of theological thought belongs, of course, to the history of dogmas; but we believe the theologian will not overload his pages nor incur the censure of his students, if he calls attention, not merely to contemporary or recent celebrities in dogmatics, but also to those who flourished in times more remote.

In addition to general historical excellence, Fr. Lercher's book deserves commendation for the special attention it devotes to questions that are of more than ordinary importance and interest at the present time, as, for example, the Divinity of Christ, His knowledge, the Virgin Birth, the Kingship of Christ, the Assumption of the Blessed Virgin, the dignity and offices of St. Joseph.

Fr. Mingoja's work is more Scholastic, both in subject matter and in method, than the work of Fr. Lercher. It is, above all, a commentary on the teaching of St. Thomas; not that the author takes up article by article the pertinent parts of the *Summa Theologica* and adds to them his own explanatory notes, but that he is solicitous everywhere to supplement the positive treatment by the Scholastic according to the principles and teaching of St. Thomas. His work, therefore, it is needless to say, is an excellent one. For St. Thomas, to whom Christ Himself said: "Thou hast written well of Me, Thomas," and whom the Church salutes as Universal Doctor, is a safe guide here as elsewhere. Nay, so well has Thomas written of Christ that we might apply to him

what Rupert said of St. John the Evangelist, that by his pen the Word almost seems to have become incarnate a second time.

But in studying St. Thomas' teaching on the Incarnation, as well as on other parts of theology, it is useful to have at hand works that supplement the *Summa* from the Angelical Doctor's numerous other writings, where parallel passages are found, and that interpret him in difficult places according to the best commentators. Such a work is Fr. Mingoja's "De Unione Hypostatica." In less than 400 pages, he has collected together the Angelic Doctor's teaching from the many places in which St. Thomas speaks of the Incarnation. The explanations of the best commentators, old and new (especially of the immortal Cajetan, who is rightly called "the second Thomas"), have also been employed. But it must not be inferred that Fr. Mingoja has so centered his attention on St. Thomas, his arguments and his commentators, that he has slighted everything that is discussed at the present time, or that pertains to the positive side of theology. On the contrary, his pages show a wide acquaintance with contemporary problems and controversies, whether among Catholics or non-Catholics, and he gives to them such ample consideration as their importance warrants. The chapters on the messiahship and divinity of Christ and on the constitutive element of personality are especially well done.

Since to priests it belongs in a special manner, not only to exemplify the life of Christ, but also to explain and uphold His prerogatives, it is unnecessary to recommend to them for study the above-mentioned or similar theological works on the Incarnation, which help not only to illumine the mind, but to inflame the will, with regard to "the great mystery of godliness" (I Tim., iii. 16). J. A. McHUGH, O.P.

CATHOLICS AND AMERICAN HISTORY

From time to time, quasi-patriots and religious fanatics malign the parochial schools as hotbeds of sedition where the pupils are taught obedience to foreign potentates and encouraged to undermine the foundations of the Republic. "The Little Red School House"—the public school of today—is for people of this ilk the only hope for the preservation of the independence and liberty of the United States. Yet, Catholics have always been loyal since the first conflict that freed the Thirteen Colonies from the yoke of England. "Their blood flowed as freely in proportion to their numbers," writes Bishop Carroll, "to cement the fabric of independence, as that of any of their fellow-citizens." And, in his answer to the "Address of the Roman Catholics of America," Washington confirms the statement of the Bishop: "And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of our revolution and the estab-

lishment of our government—or the important assistance which they received from a nation in which the Roman Catholic faith is professed.” The pages of history for the last century show that their record has continued loyal and patriotic.

The attitude of the Church towards the Republic may be shown clearly by the Pastoral Letter of the Hierarchy after the Third Provincial Council of Baltimore in 1884. “Train your children to a love of history and biography. . . . Teach your children to take a special interest in the history of our country. . . . As we desire, therefore, that the History of the United States should be carefully taught in all our Catholic Schools, and have directed that it be especially dwelt upon in the education of young ecclesiastical students, so also we desire that it form a favorite part of the home library and home reading. We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past and thus sending forth from our Catholic homes, into the arena of public life, not partisans but patriots.” Love of God and love of country are the principles impressed on the pupils of our parochial schools, and they are sent forth with their motto, the motto of Christ: “Render therefore to Cæsar the things that are Cæsar’s, and to God the things that are God’s.”

The two books now under review*—well written and carefully prepared volumes, edited by two nuns, one in conjunction with a learned layman and successful leader—are in conformity with the commands of the Fathers of the Third Plenary Council of Baltimore. Neither bias nor prejudice is exploited, and every sect is given full credit for its achievements in winning independence and upbuilding the Republic. But, unlike the case of too many text-books, full justice is done to Catholicism. The patriotic strain is maintained through every chapter so that the earnest pupil will go forth loyal and true to his country. The text of the Declaration of Independence and the Constitution, a copious index, the artistic and useful cuts and maps, will all aid the pupil and the teacher, and “The Teachers’ Manual” will be serviceable to the mentor. In the volume for the higher classes, the guidance outline, what to read, stories, and the teacher’s list will be found most serviceable.

It is regrettable that some doubtful or uncertain statements have crept into these otherwise splendid works. Thus, in “America’s Story” we read: “There was no real religious liberty in Pennsylvania, because Catholics were excluded from even the lowest office” (p. 101). This charge is hardly correct. “In all the colonies except Pennsylvania, the

* *American History*. By Sister Mary Celeste, St. Xavier’s College, Chicago, Ill. (The Macmillan Co., New York City).—*America’s Story*. For the Lower Grades of Catholic Schools. *Teachers’ Manual*. By William H. J. Kennedy, Ph.D., Dean of the Teachers’ College, Boston, and Sister Mary Joseph, O.S.A., Caldwell, N. J. (Benziger Brothers, New York City).

exercise of the Catholic religion was debarred or its public exercise restricted. . . . In Pennsylvania alone did real and full religious liberty exist. Even here its members were civilly restricted by oaths required by the law of England from officials which a Catholic could not take, had any been chosen to office" (Griffin in *American Catholic Historical Researches*, January, 1909, p. 3). "In Pennsylvania Catholics were free and untrammelled in the open practice of their religion" (Kirlin, "Catholicity in Philadelphia," p. 11). On page 177, the *Bon Homme Richard* is called an American ship. In reality, she was the worn-out French craft—the *Duras*—renamed in honor of Franklin. "The Solemn High Mass offered at St. Joseph's church in thanksgiving (for the victory at Yorktown) which the victorious generals attended" (p. 186) was actually sung at St. Marys', the parish church, on November 4, 1781. The victorious generals were *not* present; they were still in Virginia.

In "American History" (by Sister Mary Celeste), the origin of the name "Protestantism," seems incorrect, as it was not "a protest against the decisions of the Church" (p. 44), "but rather a protest against the demands of the Catholics" that a law should be enacted that the saying and hearing of Mass be allowed even in the reformed districts" (Council of Speier, 1529). Both books revive the old story that Charles Carroll added the name of Carrollton as he signed the Declaration of Independence that he might be distinguished from his namesakes, and his identity be made known. In fact, he had added this designation in 1766, when his father gave him the manor of Carrollton.

However, as every author occasionally nods, so we must not be too critical. We feel that the slips will be corrected in a new edition. Both books are admirable for Catholic schools, and we sincerely trust that they will be adopted by many institutions of learning. The student who knows their contents, will enter public life, "not a partisan but a patriot."

THOMAS P. PHELAN, LL.D.

MOTHER MARY OF JESUS*

France, the "Eldest Daughter of the Church," has passed through many religious crises during the last six centuries. The contest between Boniface VIII and Philip the Fair, the rise and growth of Calvinism, the establishment of Gallicanism and Jansenism, the terrors of the Revolution, and the savage conditions following the Napoleonic wars and preceding the world's struggle of 1914 to 1918, successively brought misery and desolation to the country of St. Louis IX. Yet, when the

* *Immolation. Life of Mother Mary of Jesus (Marie Deleuil-Martiny)*. Translated and Adapted from the French of Abbé L. Laplace. By the Rt. Rev. John F. Newcomb, P.A., J.C.D. (Benziger Brothers, New York City.)

sky was overcast and the Church was apparently on her death-bed according to the anti-clericals, brave and heroic men and women ever arose to turn back the tide of unbelief, so that the ancient Church emerged from the flood, injured indeed, yet living and prepared to establish once more in France her pristine glory.

Mother Mary of Jesus was one of these providential women. Born before the middle of the nineteenth century, she lived through that troubled period for the Church during which Abbé de Lamennais, Père Lacordaire and Count de Montalambert, the illustrious triumvirate, organized the Catholic party to counteract the strong anti-Catholic agitation. The excessive demands, incautious statements, immoderate language and aggressive manners of these champions brought on their movement the condemnation of Gregory XVI. Like true sons of the Church, Lacordaire and Montalembert submitted, but de Lamennais refused to submit, and died outside the pale of the Church. The Revolution of 1848 drove Louis Philippe from the throne, and, under Louis Napoleon as president of the Republic and Emperor, many new rebuffs awaited the clergy and the Church.

Catholicism suffered much during this period, and Mother Mary of Jesus determined by her holy life and ardent labors to destroy or at least mitigate the evils from which the Faith suffered in consequence of the governmental attacks on the clergy and on the religion they represented. She planned an organization of women who, by their personal immolations, would make reparation to the Sacred Heart of Jesus for the outrages committed against Him, especially for the evils inflicted on the clergy and the indifference of the laity in attending Mass. These women were to offer themselves as victims to obtain holy priests and to secure for them the graces necessary for fulfilling their holy obligations. There can be no question but that the prayers and penances of these holy women brought abundant graces to the French clergy, and strengthened them in their duties to God and religion.

The Order grew and increased, not only in Belgium, but in France, Italy, Switzerland, Holland, and other European states. Burning with zeal for God and offering herself as an immolation for the priests, the foundress has left many spiritual writings for the sanctification of her Sisters and the inspiration of both clergy and laity. Many of her thoughts are published in the present volume. She was not spared to see the full fruition of her hopes and wishes, for she was stricken down by the hand of an assassin while walking in the convent garden with one of her dear companions. But, if the blood of the martyrs be the seed of the Faith, her tragic death was her final immolation, and the marvelous growth of her order was hastened by the effusion of her blood.

The story of her sacrifice, her virtues and her sanctity, however, was

scarce known outside her own sphere of work and outside the countries where she and her followers labored. Msgr. Newcomb has conferred a lasting favor on the English-speaking world by his scholarly translation and his fidelity to the original work, wherein are revealed the sacrifices and virtues of this modern saint. Although she has not been canonized, the many readers who will learn her story through the translation by Msgr. Newcomb, will join their prayers with the multitude of other devotees that ere long, if God so wills, her name will be inscribed in the category of His Saints. This work is suited to all classes of readers—seminarian, priest, religious, laymen. The seminarian will be inspired to practise self-abnegation and sacrifice during his student days, to prepare himself worthily for his priestly career and thus to imitate the sublime career of Mother Mary of Jesus. Nuns will find ample food for reflection in its pages, and a stimulus to fulfill their holy vocation more cheerfully and with greater unction. The clergy will find it a mine of golden thoughts for sermons and instructions. The laity who hunger for stories of saintly men and women will be awed and inspired by the record of saintly deeds. Perhaps a vocation to the religious life may be the outcome of a simple and edifying instruction on the labors, virtues and sacrifices of Mother Mary of Jesus. In the school and the home, the reading of her life may bring spiritual longings into the hearts of growing youth to consecrate themselves to the service of God and to advance the cause of religion. This volume is not entirely spiritual, for in its chapters are found many a charming sidelight on church history and hagiography.

THOMAS P. PHELAN, LL.D.

Other Recent Publications

Canonical and Civil Status of Catholic Parishes. By Charles Augustine, O.S.B., D.D. (B. Herder Book Co., St. Louis, Mo.)

As the title indicates, Father Augustine's latest work is devoted to a discussion of the status of parishes in the United States from the viewpoint of the civil and ecclesiastical law. For some time after the appearance of the Code of Canon Law, there was a doubt in the minds of many as to whether our parishes were really such in the canonical sense of the term. A letter from the Apostolic Delegation under date of November 10, 1922, carried a decision of the Pontifical Commission for the Interpretation of the Code to the effect that the parishes in the United States are such in the strictly canonical sense. After discussing the historical development of parishes, Fr. Augustine treats in turn their establishment and change (*i.e.*, union and division), while the concluding chapter deals at length with their administration. The present volume will be of interest to Ordinaries, pastors, and members of the legal profession. It presents a scholarly and critical treatment of the subject without recourse to burdensome technicalities.

Tractatus Theologico-Canonicus de Sponsalibus et Matrimonio. By Al. De Smet, S.T.D. Fourth Edition. (Charles Bayaert, Bruges).

Both the original Latin text as well as the popular English translation of *De Sponsalibus et Matrimonio*, by the scholarly Fr. De Smet, are too widely known among the clergy of this country to require an introduction. The fourth edition, or the second since the Code, has just appeared in a single volume instead of two separate ones as formerly. Although there is no dearth of reliable and up-to-date works bearing on the ecclesiastical legislation of the important subject of Matrimony, that of Fr. De Smet holds a unique position inasmuch as it has justly come to be regarded somewhat in the light of a classic. While the treatment is too extensive to permit the use of the book as a text for the classroom, its very completeness recommends it to professors, advanced students, and those whose duties demand a thorough knowledge and grasp of the subject. In *De Sponsalibus*, the author discusses canonical betrothals or engagements, entering into the details regarding their nature, effects, impediments, publication and dissolution. The second—and, by far, the greater—portion of the work is devoted to the tract, *De Matrimonio*, where we find an exhaustive treatment of the subject from the viewpoint of Canon Law, Dogmatic, Moral and Pastoral Theology, and even Liturgy. We find also the historical development of marriage legislation discussed in detail, while frequent references are made to civil law (principally that of Belgium). Numerous authors whose works cover various aspects of matrimony have been consulted in the preparation of the text, and the reader is furnished with an excellent bibliography, where, for his convenience, the more notable treatises are marked with an asterisk. Useful *formulae* and the Canons of the Code are given in the appendix. Without doubt, the *Tractatus de Sponsalibus et Matrimonio* constitutes a distinctive and distinguished contribution to the continually increasing literature bearing on the subject of matrimonial legislation.

Christ Our King. By a Sister of Notre Dame. (B. Herder Book Co., St. Louis, Mo.).

We have here a history of the life of Christ written in a simple, unassuming style. In the present-day book market, we can find many a volume which supplies us with information concerning the thirty-three years of our Lord's earthly existence. Some are the result of years of tedious study, and give us everything that scientific investigation and the legitimate use of the imagination can offer. Others are written in a more popular vein, and are not so much intended to give minute details as to acquaint us with the more prominent features of our Lord's life. Of course, all serve their respective ends, and find a place on the bookshelf. None, however, can replace the story as told by the Gospels; nothing can equal those four inspired accounts which have been handed down to us from the first century of our era. Keeping this in mind, the author of "Christ Our King" has, with the exception of the opening chapters, relied upon excerpts from the New Testament, and has used them freely throughout the book. On this account it would seem, despite what has been said about the Gospels, that the writer has sacrificed one of the most attractive features which enters into the composition of a book—namely, originality. But, after a little observation and consideration, one discovers that a quite interesting work has been produced. Throughout the story the Sister has followed a general harmony of the Gospels. She does not attempt a completely de-

tailed harmony, but has selected what she has considered the most interesting and salient points, and then, by mixing the Gospel words with her own, has presented us with an interesting narrative. The story moves along smoothly and in a manner easy to read. Simplicity marks the book throughout. Truly she has given us "His Story—Simply Told." C. V. F.

The Mirror of the Blessed Life of Jesus Christ. By Nicholas Love. (Benziger Bros., New York City).

This is the tenth volume of the Orchard Series. These books are handy in size and can be slipped into any ordinary pocket, and handled and read in any place where reading is at all possible. Books of this kind are much needed in this age of the printing press. Would to God that such books were sold and read by the millions! Such reading would greatly improve the taste of the readers and immensely better the tone and spirit of society. Even if only a limited number of people—ecclesiastics as well as lay people—would read such books regularly, they would become a leavening force and influence for good in their surroundings. This reviewer can say only that the little book seems to be good. He could not with satisfaction read all of it because: (1) the print is so small and the spacing so narrow that it is too much of a strain for ordinary eyes to read more than a very little of it at a time; (2) the diction and the constructions are too archaic for easy reading. This archaism must prove a great hindrance to the success of the book. Ordinary readers, familiar only with the current modern meaning of words, will surely be discouraged by the antiquated diction and hindered in their appreciation of what would otherwise appeal to them.

F. W.

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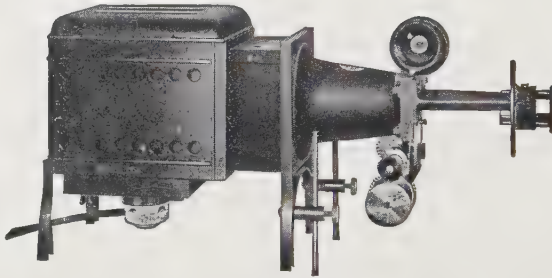
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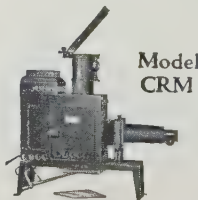
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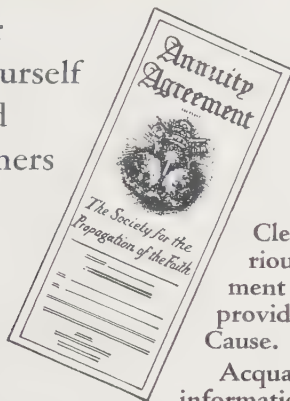


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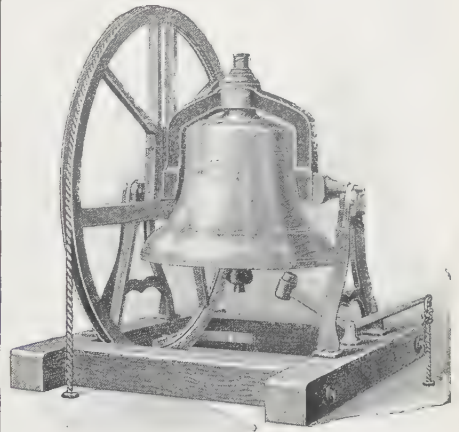
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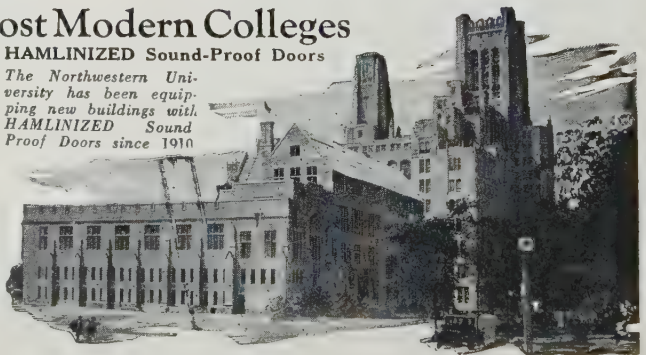
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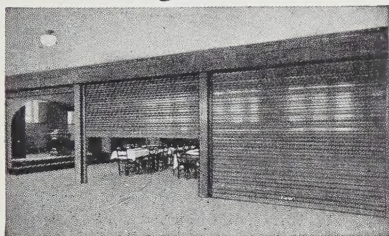
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The Chancellor of the San Francisco Archdiocese supervises the making and distribution of the Covick wines under the authority of His Grace the Most Reverend Archbishop.

The Covick wines are not only valid and licit matter for the Holy Sacrifice; they are mature wines of the very highest grade and dependability.



The Covick Altar Wines, because of their rich, mellow, wholesome character, are ideal wines for the fasting priest and no wines anywhere in America are comparable with them.



For the Convenience of the Clergy
Throughout the Country the Covick Mass Wines
May Be Obtained From

The T. F. Rodden Agency
25 Barclay Street
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The I. Donnelly Company
408-410 East Ninth Street
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Fee Brothers
21-27 North Water Street
Rochester, N. Y.

William Moran Agency
873 Payne Avenue
St. Paul, Minn.

J. Redmond Covick
33 South Wells Street
Chicago, Ill.

Sievers Church Goods Co.
228 East Commerce Street
San Antonio, Texas

or direct from

The Covick Company, 330 Stockton Street, San Francisco, Cal.

The Covick Company

Established 1877

Incorporated 1900